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THE

# DOCTRINE

OF

# THE DELUGE;

VINDICATING

THE SCRIPTURAL ACCOUNT

FROM

THE DOUBTS WHICH HAVE RECENTLY BEEN CAST UPON IT BY GEOLOGICAL SPECULATIONS.

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BY

THE REV. L. VERNON HARCOURT.

IN TWO VOLUMES.

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TO

HIS GRACE

# THE ARCHBISHOP OF YORK,

TO WHOM, UNDER GOD,

THE AUTHOR IS INDEBTED FOR ALL THAT HE IS,

AND ALL THAT HE KNOWS,

THE FOLLOWING ATTEMPT TO VINDICATE AND EXPLAIN

THE DOCTRINE OF THE DELUGE,

IS DEDICATED,

IN TESTIMONY OF GRATITUDE AND FILIAL LOVE,

BY

HIS AFFECTIONATE SON,

L. VERNON HARCOURT.

# PREFACE.

WHATEVER may be the merit of originality, in pursuing the traditional memorials of the Ark through the mazes of pagan mythology, it is none of mine. The honour of those discoveries belongs in the first instance to Jacob Bryant, and next to my excellent and much valued friend Mr. Faber, the master of Sherburn Hospital. They were the pioneers, whose track I have endeavoured to enlarge and illustrate, in the hope that it may become more familiar to those who are not aware what a mass of evidence is to be collected from the most unsuspected sources in corroboration of the Mosaic History of the Deluge. The strength of that evidence is too great to be shaken by the difficulty of reconciling the fact with the present appearance of the earth. If there are any who by dwelling too much on that difficulty have been led to conclusions unfavourable to the scriptural account, it is to be hoped that by weighing in the contrary scale the preponderance of testimony that supports

it they may be induced to suspect themselves of error, and be content to believe that it is only "science falsely so called" which will raise its voice against the declarations of scripture. Far be it from me to accuse the distinguished writers on geology of entertaining such intentions; but being much dissatisfied with the feeble attempt which they have made to reconcile their theory with the narrative of the Deluge in the Bible, and having reason to believe that it has unsettled the faith of some weak minds, I conceived it might be of service to religion to demonstrate, that if geological speculations are at variance with scriptural history, they are not less at variance with the united testimony of all nations from the remotest time to which history or tradition extends; and consequently that if one or the other must give way, it is incumbent on geology to revise her conclusions, and for her own sake to modify them, so as to bring them to an agreement with a truth which is placed by other evidence beyond all dispute. With respect to the mere establishment of the fact, I shall have the wishes and feelings of all good Christians combined in my favour, however they may differ from me in estimating the evidence detailed. But with respect to the religious use to which I have applied the

doctrine, it will meet with various acceptance according to the opinions which my readers have already formed: some will approve of my views — others more loudly will condemn them; but the cause of truth would be unjustifiably sacrificed, if those who have strong arguments to allege, or at least arguments which appear to them to be strong, and calculated to effect any thing towards the settling of important questions, were restrained from producing them by the fear of human censure. Truth is my object, and truth alone; for only by truth can God be glorified, and the salvation of man promoted.

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THE

# DOCTRINE

OF

# THE DELUGE.

## CHAPTER I.

### THE GENERAL DESIGN OF THE WORK, AND A JUSTIFICATION OF CALLING IN THE AID OF ETYMOLOGY.

The most recent speculations of geology have tended to discredit the facts of the Mosaic deluge; and the manner in which the subject has been treated by two of the most eminent geologists of the present day, has contribut d much to produce the same effect. Their respect for revealed religion has prevented them from arraying themselves openly against the scriptural account of it — much less do they deny its truth — but they are in a great hurry to escape from the consideration of it, and evidently concur in the opinion of Linnæus, that no proofs whatever of that deluge are to be discerned in the structure of the earth. Dr. Buckland throws it aside as a feeble agent, and can find no phænomena worth recording produced by "the comparatively tranquil inundation described in the

inspired narrative ; " and he adds : — " It has been justly argued, that as the rise and fall of the waters of the Mosaic deluge are described to have been gradual, and of short duration, they would have produced comparatively little change on the surface of the country they overflowed." [1] That, however, was not always his opinion: for Mr. Lyell accuses him of representing it as " a violent and transient rush of waters, which tore up the soil to a great depth, excavated valleys, gave rise to immense beds of shingle, carried fragments of rocks and gravel from one point to another, and during its advance and retreat strewed the valleys, and even the tops of many hills, with *alluvium*." [2] Mr. Lyell should have said *diluvium ;* for that is the term which the professor himself selected to express the deposits of the Mosaic deluge. [3] But since he has seen reason to alter his opinion, he has sealed his recantation by appropriating that term to a different purpose: he now refers it to some previous violent irruption of water, the last of the great physical events that have affected the surface of our globe ; and there is no longer a term in geology which can suggest an idea of the Mosaic deluge to the mind of the geologist. [4] Dr. Fleming and Mr. Lyell were the first who led the way to the adoption of the tranquil theory, by

[1] Buckland's Bridgewater Treatise, note at p. 95.

[2] Lyell's Principles of Geology, 3d edit. iv. 147.

[3] Buckland's Reliquiæ Diluvianæ, p. 187. compared with p. 223. and 228.

[4] Bridgewater Treatise, p. 94.

insisting that in the narrative of Moses "there are no terms employed that indicate the impetuous rushing of the waters, either as they rose, or when they retired, upon the restraining of the rain and the passing of the wind over the earth."[1] It seems not to have been sufficiently considered, that a wind passing over the retreating waters does not present an image of great tranquillity. He who has ever seen upon the sea-shore the effects of a single tide agitated by wind, in accumulating masses of sand and gravel which alter the whole aspect of the beach, will not readily accede to the opinion that "the surface of the earth would not undergo any great modification at the era of the Mosaic deluge."[2] And wherever a section of those accumulations happens to be displayed, evidence is afforded of the rapidity with which strata of different materials may be successively deposited, either from some difference in the strength of the wave, or from the manner in which those materials are arranged in the bed of the sea. I do not mean to dispute the conclusiveness of the evidence, which shews, that the greater part of our fossils belonged to a pre-existent condition of the earth, before it was re-modelled in the hands of its Creator, and received its present form; neither do I enter into the question, whether the Pliocene period has of necessity a greater antiquity than the deluge; nor

[1] Edin. Phil. Journal. xiv. 205. Lyell's Prin. of Geol. iv. 148.
[2] Lyell, iv. 151.

whether, in the absence of all proof, it is not quite as likely, that the volcanic cones of central France were formed subsequently to that era; nor whether there is not an antecedent probability, that the re-absorption of the waters into the heart of the earth, would generate volcanic action: neither do I contend, that all vallies of denudation, and banks of sand and gravel were the effect of that catastrophe: but following the guidance of the inspired historian, I find, that a great change was then effected, though not sufficient to alter altogether the features of the earth. The part of Asia, in which man was first created, was characterised by abundance of water, which was necessary to sustain its continual fertility, and which afterwards found its way to the sea by four different channels.[1] After the deluge, that tract of country disappeared; but still the rivers might be recognised by the general direction of their course. One of them was so well known in the time of Moses, that it was only necessary to mention the name of the Euphrates. If therefore the posture of the country at its source had not undergone some great alteration by means of the deluge, it would have been needless for him to seek to identify the other three by minute details; and indeed they would still be seen flowing from one common reservoir. Moses knew, that in his time, their springs were far separated from the spot where they rose before that event; and therefore he took some pains to describe the coun-

[1] Genesis, ii. 10—14.

tries through which they ran; countries, which were known well enough by those for whom he was writing, however obscure they may have become to us.[1] Since then it is evident, that the surface of the earth was considerably modified by the deluge, though not to the same extent as by former revolutions, it is to be lamented, that Mr. Lyell should have carried his theory of tranquillity to a degree which borders upon ridicule. "The olive branch," says he, "brought back by the dove, seems as clear an indication to us, that the vegetation was not destroyed, as it was then to Noah, that the dry land was about to re-appear."[2] At least this argument appears to me a clear indication, that he has not examined the sacred narrative with the same attention and accuracy, as he has bestowed upon the strata of the earth. The dry land was not about to appear then for the first time: seven weeks before, the tops of the mountains had been seen, and during all that period, the flood had been continually decreasing: and therefore, although it is undoubtedly said, that when the dove brought back, not a *branch*, but a leaf of the olive, which she had plucked[3], Noah knew that the waters were abated from off the earth, yet it is evident, that Moses was then speaking of the plains to which he wanted to descend: for it is a most important rule of interpretation, at least

[1] Upon this subject see Faber's Origin of Pagan Idolatry.
[2] Principles of Geology, iv. 148.
[3] Genesis, viii. 11.

where the writer cannot be charged with absolute stolidity, that doubtful passages should be explained in such a way, as to make the narrative consistent with itself, and free from contradictions. Upon the same principle, when it is said, that the dove on her first flight could find no rest for the sole of her foot, we must necessarily understand it of that part only of the earth, where she went to seek for her accustomed food. The whole rise of the deluge occupied the space of 150 days, which, however, are divided into two distinct portions: first, "the rain was upon the earth forty days and forty nights," and "the flood was forty days upon the earth."[1] But then a more copious irruption of water from the fountains of the deep seems to have ensued, and the rain, perhaps after a pause, returned with renewed violence: for it was not finally restrained till the termination of the 150 days; and in the meantime, the waters increased greatly upon the earth, and prevailed exceedingly, and rose fifteen cubits above the tops of the mountains.[2] May it not be conjectured, that during the first period the flood advanced more quietly, till all the lower levels were covered, because it was designed to protect the surface of the earth from that violent disturbance of its previous arrangements, which would have unfitted it for the habitation of man? Whatever might be the cause, neither of these periods escaped the observation of Noah: he seems to have calculated that

[1] Genesis, vii. 12—17. [2] Genesis vii. 18—20. and viii. 2.

the retreating waters would occupy the same time, and observe the same periods as they did in their advance; and therefore, having watched for the expiration of the second period, which consisted of 110 days, he counted forty more before he ventured to make any experiment, from which he might learn the state of the earth.[1] A month before the commencement of the forty days, the tops of the mountains had been seen, and the mountains in this case must mean the lower ranges of hills; for immediately after the first abatement of the flood, the ark had grounded on Mount Ararat.[2] He had reason therefore to conclude, that by the end of that time, the lowlands also would be uncovered. The rivers, however, had not yet found their channels; the plains were still inundated; and the dove, that was first sent forth to explore the new world, returned to the ark, not because all the trees were buried under water, (for though many would be uprooted, some certainly would still be standing on the sides of the hills), but because they were still in a leafless state. The immense evaporation from the surface of the earth producing a degree of cold unfavourable to germination, she could find no spot on which it was possible to alight with any prospect of obtaining food. But after the lapse of another week, vegetation had recommenced; not however that sort of vegetation which the bird required; and so she returned to the ark, with a specimen of the first

[1] Gen. viii. 5. [2] Gen. viii. 4.

green meat that she had seen. The Greeks expressed a strong opinion of the vitality and power of revirescence in the olive, when in their usual vein of exaggeration, they reported, that the tree in the Acropolis of Athens, not only sprouted, but that the shoot was a cubit long, the day after it was burned by the Persians.[1] But even in this country the half-dead plants, which are imported, begin to grow again in the course of six weeks or two months.[2] There is no reason therefore whatever to suppose, that the olive leaf brought by the dove, must have been miraculously preserved during a ten months' submersion under the waters of the flood. But further, even if every olive tree in Armenia had been uprooted and covered with diluvium, it is evident, that sufficient time had elapsed to allow of the germination of the seed on the rising grounds, although the plains were still lying under water. When therefore, upon such slender grounds, it is determined, in answer to those who insist upon its universality, that the Mosaic deluge must be considered a preternatural event, far beyond the reach of philosophical enquiry; not only as to the causes employed to produce it, but also as to the effects most likely to result from it[3]; that determination wears an aspect of scepticism, which, how much soever it may be unintentional in

[1] Herodotus, viii. c. 55. It is remarkable, that a sea is mentioned as having been the companion of the olive on the Acropolis.

[2] Miller's Gard. Dict., Olea.

[3] Lyell's Principles of Geology, iv. 149.

the mind of the writer, yet cannot but produce an evil impression on those, who are already predisposed to carp and cavil at the evidences of Revelation. In order therefore to counteract in some measure the tendency, which has sprung up in the study of geology, to weaken our belief of the sacred narrative, I propose to bring forward other evidences of the fact which it asserts; evidences which, if not equally imperishable, are at least more conclusive; evidences impressed not upon the surface of the earth, but upon the memory of its inhabitants, and derived from their traditions, their superstitions, their monuments, and their usages; and lastly, I propose to shew, that the doctrine, which it inculcated, was kept alive obscurely, in various parts of the world, till it was finally enlisted in the service of true religion, and obtained a permanent place in the institutions of Christianity, and was consigned to holier purposes, and endowed with a more operative function, and exalted to the dignity of a Sacrament.

But before we proceed to investigate the evidence, which is to be found in the history of the present and the past, it may be expedient to rebate the edge of a prejudice, which opposes itself to such investigations. There is an unreasonable prejudice against the use of etymology, even as an auxiliary in identifying places, and nations, and persons, of whom only some vague unconnected notices are scattered up and down the field of history. It cannot, indeed, be allowed to usurp the

place of demonstration: the resemblance of one word to another is no proof that it is derived from it, though the one be modern and the other ancient; for many coincidences of sound are merely fortuitous; and even if two words, apparently alike, may be traced up to one common source, it no more follows that there is any other relationship between them, than if we were to say that Napoleon was descended from Charlemagne, because they were both derived from the common stock of Noah. But still there are such striking instances, in which persons, who aimed at expressing not only the same thing but the same sound, have yet represented it by characters most widely different, that to refuse the help furnished by the corruption of languages in illustrating ancient history, would be no less absurd than to refuse the help of our eyes in ascertaining the bulk of bodies, because they sometimes deceive us in estimating dimensions. The great changes which a language may undergo in the same country, and the new aspect which it may assume in the lapse of a few centuries, may be illustrated by comparing the English with the Anglo-Saxon. That the former is the legitimate offspring of the latter no one doubts; and a very short selection of words cõmmon to both will exhibit the permutations that it has suffered in its descent.

| | | |
|---|---|---|
| halıȝa | haliga | holy |
| bıſceop | bisceop | bishop |
| ȝeȝeanes | togaines | against |
| cẏrcan | cirean | church |
| ınneweardc | inneweardc | inwards |

| | | |
|---|---|---|
| ſettle[1] | settle | stool |
| ȝeæmtiȝoð | geemtigod | emptied |
| ȝeboren[2] | geboren | born |
| ſceolon | sceolon | shall |
| healðan | healdan | holden |
| hþæt | hwaet | what |
| Ðuȝeſyxt | dugesyxt | thou seest |
| ſeiran | seiran | sheer |
| hæfde | haefde | haveth |
| ſante | fante | fount |
| aðyleȝode | adylegode | assoilzied |
| miltſe | miltse | mercy |
| heofonum | heofonum | heaven |

[1] The Anglo-Saxon settle is still retained in cottages.

[2] As in German, for this language being sister to the English, often supplies the intermediate links by which modern words are connected with their ancient root: for instance, ȝenoh, is in German genau, which when the first letter is dropped, would be pronounced enow, the old English form for Enough: so again, ðuſh-ſmeaȝan is to consider, or thoroughly to taste; in modern German, Schmecken is to taste, in English it becames Smack: again, nothing appears more unlikely at first sight, than that Which should be derived from Hwilcese, and yet nothing is more certain, the intermediate steps being welches in German, and whilk in old English. Many ancient words indeed of Anglo-Saxon origin are now either obsolete, or their real meaning is almost forgotten: thus ȝaſeſſcipe means companionships and hence comes, gaffer; bȳbel means a herald, hence Beadle; bibienðe means preaching, hence the bidding-prayer; ðpollie means wrong or bad, and it is still used in Yorkshire, where a person who is not well says he is dooly; ðȳrſtiȝnyſ means daringness, all that remains of this word is the verb durst. Syðȝeorneſ is used for the love of God and our neighbour; now Syb means a connection; in which sense it is still used in the North; two animals from the same parents are said to be Sib to one another, and hence Gossip was used to signify Godfathers and Godmothers, *i. e.* those who had a religious relationship to the child; therefore Sybgeornes is the love or dearness (d and g being convertible letters) of those to whom we are in any way related. Nȳtenu means beasts, and is still preserved in the expression, neat cattle; hence nȳtenyſ signified ignorance, or the state of brutes: and hence it has passed into a term of reproach, what a neat fellow you are! hvſel means the Eucharist, and hence Shakspeare's unhouselled. Other words are connected with other nations: thus tacnum is signum, micelum is μεγαλον, and in Scotch mickle; ȝoſeþoð is carried, ferried, from φερω.

| | | |
|---|---|---|
| luꝑienðe | lufiende | loving |
| ȝeleaꝑa | geleafa | belief |
| ȝæꝑꝼ | gærs | grass |
| leðen ꝼꝑæce | leden spræce | latin speech |
| ꝑæceleaꝑnýꝼ | ræceleasnys | recklessness |
| ꝼoꝑeꝼceaþunȝe | foresceawunge | foreshewing |
| aꝑolcenýꝼ | asolcenys | sauciness |
| ꝑum heoꝑtnýꝼ | rum heortnys | roomy heartedness |
| ꝼýꝼeꝑnýꝼ | syfernys | soberness |
| mæȝðhaðe | maegthhade | maidenhood |
| ȝeceaꝼ | geceas | chose |
| ꝑuꝑcenð | vurcend | working |
| cꝑæte | cræte | cart |
| týððeꝑneꝼꝼe | tydderness | tenderness |
| anȝel cýn | angel cyn | Englishmen |
| ꝼeoꝼon | seofon | seven |
| mæꝼta | mæsta | most |
| hýhꝼta | hyhsta | highest |
| anðꝑýꝑðe | andwyrde | answered |
| ȝeꝼceop | gesceop | shaped |
| anlicneꝼꝼa | anlicnessa | likeness |
| eaȝan | eagan | eyes |
| ȝebýtlod | gebytlod | builded |
| cæȝe | cæge | keys |
| onableop | onableow | blew on |
| mænigꝼealðe | mænigfealdre | manifold |
| onlocienðum | onlociendum | onlookers |
| hlæꝼðiȝe | hlæfdige | lady |
| cýnelican | cynelican | kingly |
| næȝlum | næglum | nails |
| beoꝑhtneꝼꝼe | beorhtnesse | brightness |
| ȝeꝼꝑicað | geswicath | ceaseth |
| ꝼeoþeꝑti | feowerti | forty |
| enðlýꝼtan | endlyftan | eleventh |
| ȝeeðnýþoðe | geednywode | renewed |
| ȝeȝaðeꝑoð | gegaderod | gathered |
| ꝼaꝑulleaꝼ | sawulleas | soulless |
| ꝼtaðolꝼæꝑneꝼꝼe | stadolfæsnesse | stedfastness |
| ȝeꝼceote | gesceote | chewed |
| ꝼiliȝenðan | filigendan | following |

Ceaſtep means a city; therefore towns ending in 'caster,' or 'chester,' are not necessarily Latin, and have no relation to 'castrum,' except through the Anglo-Saxon. Through the same medium, 'fœmina' passes into 'woman;' for the Anglo-Saxon is 'þæmman.' Professor Jäkel of Berlin has taken the same view of the relationship of different languages. 'Caput,' he says, is the same word with 'head:' for in German it is 'kopf' and 'haupt,' in Danish it is 'hoved,' and in Gothic 'heafod.' 'Oculus' is the same as 'eye;' for it is only the diminutive of a word preserved in 'ex-æcus,' *i. e.* cæcus, blind, or without an eye, like the German 'aus-auge:' for 'auge' is 'eye:' in Anglo-Saxon, 'eag,' imago, an image, is that which is 'imauge,' in the eye. 'Lingua' and tongue are the same word; for Victorinus says that the ancients used 'dingua' for 'lingua.' The accusative 'dinguam,' Swedish, slides into 'tungan,' and the nominative into the German 'zunge' and the English 'tongue.' 'Ungula,' which looks so little like 'nail,' is connected with it by the German 'nagel.' Genu, which in old German is kniu, and in modern German knie, becomes in English knee. 'Genus' in Persic is 'gun,' in old German 'kuni,' in English 'kin' and 'kind.' Magistracy is from magistratus, which, interpreted by the German, is mächtigste[1] rath, the mightiest counsellor; for 'rede,' in German and old English, is counsel, from 'reden,' to speak

[1] So I suppose Master or Magister is Mächtigste Herr; but μεγισσορ comes nearer to it than the German.

or advise; and the Swedish 'rad' is the same as the Latin 'ratio,' reason. The meaning of ordo is illustrated by the German ordnung, which is the setting of a thing in its 'ort' or place: 'airt' is still used in the north of England for the place or quarter of the wind. The Greek 'udor' is the same as water, and may be found in the names of many European rivers—the Oder, the Eyder, the Adour, and the Douro: for the changes which vowels undergo in the translation of a word from one language to another is well exemplified in the Latin conjunction 'ac,' which becomes in German 'auch,' in English 'eke,' and in Swedish 'ok.' Ceylon is spelled both Khundi and Candi, Ganges both Gunga and Ganga; Morocco is spelled by the Moorish emperor in his letter to George IV., Marakah, and Fez is Fass. The Latin 'casa' passes readily through the German 'haus,' which retains one of its vowels, into the English 'house,' which retains neither; and 'cutis' travels through the Frankish 'hut' and the German 'haut,' till it arrives at the English 'hide,' without one of the letters with which it set out; so 'quod' becomes 'what,' and jam is converted into the German schon; and although not a letter is preserved, yet the sound remains much the same. It might seem a hopeless task to deduce 'four' from 'tessares,' and yet the process of its descent may be easily shown. The Greeks themselves changed 'tessares' into 'tettares' and 'pisures;' it is no wonder, then, that in the Oscic dialect it became 'petor,' in old

German 'fedwor,' and thence in English 'four.' The preposition 'ex' was first changed by the Germans into 'aus,' and then by the English into 'out;' and 'via,' which according to Varro was anciently written 'veha,' became in German 'weg,' and then in English 'way.' Our adjectives, much, more, and most, are a compound of Latin and Greek, through the intervention of the German:—

| *Latin.* | *Greek.* | *Old German.* | *Old English.* |
|---|---|---|---|
| Magnus | Megasor Megalos | Mekelo | Mickle |
| Major | Meizon | Meziro | Mair |
| Maximus | Megistos | Meisto | Maist |

The two last are much the same as the modern German mehr and meiste; but our 'much' comes in from another quarter — it is derived from the Latin 'multus,' through the Spanish 'muchas.' This language, indeed, furnishes many examples of a similar transition: for instance, 'valiente' is the intermediate step between the Latin 'valens' and the English 'valient;' 'tumba' between the Italian 'tombolare' and the English 'tumble;' 'hierro' between the Latin 'ferrum' and the English 'iron.' But formerly many words were used in Spain which were absolutely English, though they have since become dissimilar. Thus in the translation of the Bible, in 1478, by Bonifacio Ferrer, the modern 'frutos' is 'fruyts;' 'siervos,' is 'servents;' 'frontes' is 'fronts;' 'linatge' we have turned into 'lineage;' but 'spirits' and 'plagues' are letter for letter the same.[1] The etymology of 'other'

[1] M'Crie's Reformation in Spain, p. 414.

may exemplify the manner in which corruption creeps on from one language to another. In Latin it is 'alter' and 'altera;' the Spaniards combined both in 'altra;' the French altered it to 'autre;' in modern Spanish it became 'otra,' and in English 'other.' But how much their own native language is subject to the same universal law of corruption, in spite even of the strongest fence of religious tradition, may best be shown by the history of Compostella. To that capital of Galicia the body of St. Jago, that is to say, James the Less, was reported, by a cunningly devised fable of the priests, to have been transported in a ship without human aid, in order to be buried. Hence the place became sacred to Giacomo Postolo, that is, Jacobus Apostolus; and by abbreviation it became Compostella. But this is nothing to an instance of our own talent at abbreviation, with which we are more familiar. Lammas-day was the day dedicated to St. Peter in prison. The mass, therefore, which was said on that day, was called the St. Peter ad vincula-mass; but the English, says Holinshed, love brevity, and so have cut off all but the last two syllables. We have already seen that James is transformed by the Spaniards into Jago; but who would think that James and Lapo have a common origin, and mean one and the same person? yet James is derived from Iachomo, or Giachomo, which is only a soft pronunciation of Jacobus; and Lapo is said by the commentators on Dante to be a corruption from Jacopo, which is another form of Jacobus. Other instances there

are in modern history of very singular metamorphoses suffered by the names of some persons, though facts and dates are too numerous, at such a recent epoch, to permit a doubt of their identity. Thus the Greek emperor Isaac (Angelus, 1185), is styled by Villehardouin 'Sursac,' which may be derived from the French 'sire,' or the Greek 'tkur,' melted into his proper name; and the further corruptions of 'Tursac' and 'Corserac' will instruct us, says Gibbon, what licence may have been used in the old dynasties of Assyria and Egypt.[1] The same historian cites a passage from Cantacuzene, concerning the first wife of Andronicus the younger, who ascended the throne of Constantinople in 1328. She was the daughter δικοσ ντι μπρηζικ; in which letters the classical scholar will have some difficulty in recognising the Duke of Brunswick: the modern Greeks are in the habit of substituting Nt for D, and Mp for B. But similar substitutions of one consonant for another occur without end in the ancient dialects; K for P, P for M, F for Th, P for T, R for L, S for Th, D for B.[2] Sometimes B and sometimes T was added at the beginning.[3] The Romans changed D into R; for Midday, which was written 'Medidies' in the Ten Tables, afterwards became 'Meridies.' The Afghauns change it into L, as we are assured by Mr. El-

[1] Decline and Fall of the Roman Empire, xi. 198.

[2] Κοιον for ποιον, οππατα for ομματα, φλαται for θλαται, σπολη for στολη, κριβανον for κλιβανον, σεος for θεος, οδελος for οβελος.

[3] Βρουον for φούον; and therefore Wordsworth derives Βαλτος, a marsh, from αλς, and βελη from ελη. τοι for οι.

phinstone; but the eastern Afghauns have some permutations peculiar to themselves, which sometimes disguise a word in such a manner as to render it a matter of difficulty to discover its etymology. Nobody, says he, would suppose that 'ghwug,' an ear, could be derived from the Persian 'gosh;' from which, however, it is clearly deducible.[1] The change of M into B is another substitution of one consonant for another, wholly dissimilar to it in sound; which shows how far a word may be altered without destroying its identity. Castalio remarks, that the Greek word for a rope, 'camelus,' is retained in the French word 'cable[2]:' he might have added, in the English too. Nor is there any thing incredible in the derivation; since we know that the same word, as a proper name, is sometimes pronounced 'Camel,' and sometimes 'Campbell.'

Two terms in most frequent and universal use, and therefore most likely to be constant in their orthoepy, may be selected to illustrate the changes, which it is possible for a word to undergo in its passage through several languages; 'Father' and 'God.' 1. 'Father' in Greek and Latin, is 'Pater;' but in English, an aspirate is inserted after each of the two first consonants: for F is only another form of Ph. In the Irish Celtic the rule is, that if a small vowel immediately follows a consonant in the beginning of a word, that consonant is not pronounced: this rule being extended to A, 'Father' became 'Athair'

[1] Account of Caubul, p. 305.
[2] Comment. in Matth. xix. 24.

in Irish [1], and 'Aita' in Biscayan: the Erse adds 'ne' at the end—'Athairne,' which in Manx is shortened into 'Ain.' In Armoric, the first syllable was altered into 'Tat;' in modern Welsh, it is 'Tad;' in old Welsh, 'Taad;' and in Cornish, 'Taz,' which is very remote from the Icelandic and Norwegian 'Fader,' the Italian Padre, and the German 'Vater.'

2. There seems at first sight, to be no more connection between the words 'Akua' and 'Theos' (God), than between 'Hosper' and 'Pepin' the king of France, the well known ridicule of etymology: and yet there is a real and close connection between them. 'Akua' is the Polynesian name for 'God;' but in one of the Sandwich Islands it is pronounced 'Atua,' and the initial vowel being quite unnecessary, as in the instance of 'Otaheite,' which Ellis spells 'Tahiti,' it becomes 'Tua,' and then we perceive the affinity which it bears to 'Tev,' which has the same meaning in Aztec or Mexican, and to the Sanscrit 'Dewa' or 'Deva,' which the Singalese lengthen into 'Devigo.' It is unnecessary to dwell further upon the intimate relationship between these names of God, and many in the languages of Europe: Divi, Dio, Dieu, Deus, Zeus, Theos. The Dii minores of the Latins exactly coincides with the Tii of the Polynesians [2], "a kind of inferior deities to whom prayers were offered." In the same author, we find another instance how differently sounds

[1] Vallancey's Essay on the Celtic Language, p. 50.
[2] Ellis's Polynesian Researches, i. 39.

caught by the ear may be represented in writing. There is an island, which Captain Cook called 'Owhyhee,' which it is very difficult to recognise in the dress given it by the missionary. He writes it 'Hawaii.' In like manner, English writers on Hindoo mythology are accustomed to describe a certain incarnation of Vishnu as the 'Matsya Avatar;' but Gladwin in his translation of the Ayeen Akbery gives quite a different spelling, and pronunciation—the 'Mutch Owtar.' In Phillips' account of Malabar, he mentions their gods, 'Tschivens' and 'Wischtnu.' Who would guess that the first of these is 'Siva,' if the second were not something more like 'Vishnu.' If we turn from mythology [1] to geography, we shall find the same deviations from the primary form of names disguising and almost concealing their real origin. Seringapatam is known to be a corruption from Patana, the city of Sri Ranga, that is, Siva, and the original name was Srirangapatana. 'Behut' is the name in use among the Moguls for the Hydaspes, and Lieutenant Burnes thinks that the one is yet discoverable in the other.[2] Chaussard is of the same opinion. "Behut," says he, "a un rapport évident avec Bedusta, ou Vetasta du Sanscrit, comme avec le Bidaspe ou Hydaspe des Grecs; et toutes

[1] Tacitus deduces the origin of the Germans, who call themselves Dutch, from their god Tuisco, otherwise called Teut, from whence they got the name of Teutshe, or Deutsche; originally Theutsche, but the sound of Th being lost, passed into the next sound D. Accordingly Cramer, in his ode to Luther, calls his countrymen Thuiskons Volk.—*Bardenhain*, 23.

[2] Travels in Bokhara, iii. 128.

ces ressemblances proviennent de la relation, qui existe entre les voyelles a et u dans l'orthographe orientale, ou de l'affinité des consonnes b et v avec l'haspirée."[1] So too, the Hyphasis is 'Biah,' or 'Beah,' in Persian and Hindostanee; 'Beascha' in Sanscrit; 'Beypasha' in the Ayeen Akbery; 'Bipasis' or 'Bibasis' in Ptolemy; 'Hypanis' in Strabo; 'Hypasis' in Pliny, and 'Hyphasis' in Arrian. So too, the 'Iyrawutti' of the Ayeen Akbery, is 'Rave' in Persian or Hindostanee; 'Rhuadis' in Ptolemy; 'Hyarotes' in Strabo and Quintus Curtius; 'Hydraotes' in Arrian; 'Adaris' in the commentators on Ptolemy; and 'Ivaratti' in the Sanscrit of the Keffenthaler. The change from 'Irawutti' to 'Ivaratti' is a specimen of actual transposition, which warrants the assertion of Sir W. Scott, that not only the English 'Goblin,' but also the Scottish 'Bogle,' is by some inversion and alteration of pronunciation evidently derived from certain German spirits, called 'Kobold.'[2] Even setting aside the mistakes, into which Europeans might be apt to fall when dealing with eastern names, the difference which is produced even by the difference of Asiatic organs of pronunciation, by giving a different power to the same letter, is very considerable. Thus the name of 'China' is derived from the dynasty of 'Thtsin,' in the third century B.C.; but this word is pronounced by the Arabs, 'Sin,' by the Malays 'Chin,'

[1] Table Géographique, Histoire d' Expéditions d'Alexandre, iii. 365.

[2] Scott's Demonology, p. 118.

and by the Hindoos Thin[1]: and even within narrower limits, and in the same country, the same variations have been produced by time, as have been already observed in English; for 'Lavana,' which in Sanscrit is 'Lalt,' becomes in Prakrit 'Lona.' 'Bhavati' becomes 'Hodi.' 'Parusha,' a man, is 'Puriso;' and 'Yauvanam,' youth, is 'Jobanam.'[2]

Surely, therefore, there is evidence enough to prove, that a difference in the mode of spelling the names of persons or places should be considered no bar to the admission of their identity, when other circumstances corroborate the probability; and, for instance, there is no absurdity in supposing that 'Isapura' or 'Is'pura,' the abode of the Indian gods, in the Sweta Dwipa, or white island of the West, is the 'Hesperia' of the western classics; and that the 'Az-burj,' the mountain at which, in Persian romance, the sun sets, is the 'Asburg' or 'Asgard'

[1] History of Maritime and Inland Discovery, 114.

[2] Wilson's Select Specimens of the Theatre of the Hindoos.

A few other instances may be added. The French je and the Italian io seem to be sufficiently remote, yet the Provençal ieu, introduced by Dante in his Purgatorio, Cant. xxvi. 141., shows the connection, and the means by which the one passed into the other. The Jutes brought over by Hengist and Horsa have had their names written by various authors, Geatum, Geatani, Jotuni, Jutæ, Juitæ, Vitæ. — *Sharon Turner's Hist. of Ang. Sax.* ii. 58.

M. Jomard observes several instances, where alterations of African names have been introduced by mistakes in MSS. from the resemblance of the Arabic letters to one another: Tegherry for Taghazza, Mala for Sala, Nekda for Tagada. — *Caillée's Travels to Timbuctoo*, ii. 234.

Sir G. Temple says, that the only word from which the name we give to a Turkish place of worship Mosque, can be derived, is Musjed, a chapel. The Egyptians pronounce the J hard like G. — *Travels in Greece*, i. 33.

(the terms being equivalent) of the Germanic nations, their heavenly Paradise; and that the other names of the Sweta Dwipa, 'Ghrita' the bright, 'Teja' the splendid, 'Canta' the brilliant, 'Cshira' the milkwhite, and 'Padma' the flower, may be discerned in the islands of Greece, 'Crete,' 'Teios,' 'Cynthus,' 'Scyrus,' and 'Patmos.' For it would be a great mistake to say, that the languages of Greece and India are too far separated to admit of the hypothesis that any affinity between them can exist, or that neither of them can borrow aid from the other in philological researches. Long ago, Levesque was aware that the mother language from which the Sclavonic, Greek, Latin, and German languages were derived, contained also roots of the Persian and Sanscrit[1]; and since the subject has been more thoroughly investigated, their common origin has been established beyond a doubt. A gentleman residing in India writes thus: "It is evident that the Greeks have borrowed largely from the Sanscrit. I am delighted and surprised at times to meet with whole passages actually Greek, both in words and in grammatical construction.[2] "The Pelasgi," says Cuvier, in his Lectures on the Natural Sciences, "were originally from India, of which the Sanscrit roots that occur abundantly in their language do not permit us to doubt. It contains the roots of the Greek, Latin, German, and

[1] Etudes de l'Histoire ancienne, liv. ii. 73.
[2] Letter from the Rev. W. J. Doran; Travancore, 1830.

Sclavonic."[1] That eminent naturalist was induced by certain considerations of outward form to divide mankind into three distinct races, the Caucasian, the Mongolian, and the African: with respect to whose common origin, it will matter little from what accident their characteristic organization may have arisen, if it shall be shown that the same traditions remained among them, of an event anterior to their separation, which is commemorated by similar religious monuments. But the Caucasian race he further divides into three branches, distinguishable by the analogy of their languages. One of them, the Scythian and Tartarean, being of no consequence whatever in literature, needs no further notice; but the others are the Aramæan, which belonged to the Assyrians, the Chaldæans, the Arabs, the Phœnicians, the Abyssinians, the Jews, and probably the Egyptians[2]; and, 2. a branch which comprised, besides the Sclavonian[3], the Indian or Sanscrit, the Pelasgic, from whence Greek and Latin, and all the idioms in the south of Europe are derived; and, lastly, the Gothic or Tudesque,

[1] Halhed finds in Sanscrit an equal affinity to Persian and Arabic. "I have been often astonished," says he, "to find the similitude of Sanskrit words with those of Persian and Arabic, and even of Latin and Greek, and that not in technical and metaphorical terms, which the mutuation of refined arts and improved manners might have occasionally introduced, but in the groundwork of language, in monosyllables, in the names of numbers, and the appellations of such things as would be first discriminated in the immediate dawn of civilization."—*Preface to the Grammar of the Bengal Language*, p. 3.

[2] To these, the Zend and Celtic may be added. Prichard's Review of Philological and Physical Researches, p. 532.

[3] The Sclavonian includes Russian, Polonese, Bohemian, &c.

from which came the German, Dutch, English, Danish, Swedish, &c.; and between these languages, says he, we recognise a multitude of affinities.[1] A very striking example of these affinities may be seen in the following table of the changes in the persons of the present and perfect tenses of the verb substantive, a most necessary and elementary word in all languages.

| | | Present. | | |
|---|---|---|---|---|
| *Sanscrit.* | *Persic.* | *Gothic.* | *Latin.* | *Greek.* |
| Asmi | Em | Im | Sum | Ειμι |
| Asi | i | is | es | εις |
| Asti | ést | ist | est | εστιν |
| | | Perfect. | | |
| Abhutam | budem | vas | fęci | εφυς |
| Abhus | budi | vast | fuisti | εφυς |
| Abhut | bud | vas | fęcit | εφυ |

To this list of affinities, the Welsh adds its contingent; for 'Bu' may be considered a continuation of the last series at one end, as the English 'Was' is at the other, no two of them being more widely apart from each other, although connected together by several intermediate links; and 'Ys' is precisely the root in Sanscrit and in the Europæan languages (except English, where it remains the same), which adding the pronominal suffix, makes of the same word 'asti,' 'ἐϛὶ,' 'est,' and 'ist.' This abbreviated pronominal suffix is said by Prichard to be always wanting in Welsh in the third person singular[2], and yet that

[1] Regne Animal.
[2] Eastern Origin of the Celtic Dialects, p. 177.

mode of distinguishing the persons of the verbs is sufficiently discoverable in the Celtic dialects; so that they form a connecting link between the Indo-Europæan and Semitic languages; for he classes the Celtic with the Aramæan branches. Upon this subject Conybeare has formed a very curious and interesting calculation, which serves to show that the two branches are not so widely separated as to preclude all possibility of finding the one interwoven with the other, at a very remote period. He assumes fairly enough, that there are not more than 2000 radical terms in any language, nor more than 512 literal roots, from which those terms are formed: and he then shows by the ordinary method of calculating chances, that the probable accidental coincidences between two such mother tongues will be less than five. "But no one," says he, "can cast a hasty glance over the table of coincidences of the Semitic dialects, with those of the Indo-European languages, without being at once struck with the evidence of the superiority in number of actual coincidences to those which can appear at all probable as of accidental occurrence."[1] If therefore it should be necessary to have recourse to Etymology, to corroborate an argument, or to interpret a myth in the course of

[1] Conybeare's Lectures on Theology.

It is easy to find more than the required number in a comparison of Hebrew and English:—שִׁבֵּר *Shiver* (Ex. ix. 5.), יֹרֵחַ *Month*, אֵזוֹב *Hyssop*, אֱוִיל *Evil*, בָּר *Bare* (Prov. xiv. 4.), אֶרֶץ *Earth*, כָּסַד *Mir*, שָׂךְ *Check*, שַׂק *Sack*, לָחַךְ *Lick*.

our researches, no one can reasonably be surprised to find fragments of far distant languages, lying upon the surface of antiquity, like those boulders of some primitive rock, the detritus from a distant mountain, which are found scattered over the face of the newest strata, and puzzle the inexperienced geologist.[1] Hence there is no objection on the score of distance to admit that the Indian 'Hanasa,' or, as it is pronounced, 'Hansa,' the bird, like a heron, which is represented by the Hindoos carrying their idol Saraswati[2], is the same as 'Hahnsy,' which is the name given in Suffolk to the Heron; or that 'Booth Dean Spaw,' a well near a rocking stone, in Rishworth, much esteemed by the country people, though in truth not remarkable for any one good quality, derives its reputation from the Indian 'Boudha.' It is not at all more extraordinary that the language of India should be found in England[3], than that the language of Wales should be found in the interior of Africa, and yet of this we have some well-authenticated evidence. "Mrs. Logie, a Welsh lady, the wife

[1] Quare verius primævam linguam nullibi puram exstore, sed reliquias ejus esse in linguis omnibus. — *Grot. Comm. in Gen.* xi. 1. Toutes nos langues, depuis l'ocean jusq'au Japon, offrent les vestiges d'une ancienne langue répandue dans toutes ces contrées. — *M. Court de Gebelin, Monde Prim. Orig. du Langage.* L'examen attentif que j'ai fait des diverses langues, m'a convaincu que toutes ses langues avoient une origine commune, c'est a dire, que les langages descendent les unes des autres d'une maniere indirecte. — *M. de Guignes, Mem. de l'Academie des Inscript.*, tom. xxix. p. 7.

[2] Moor's Hind. Panth. p. 59.

[3] Himila is heaven in an old Teutonic Te Deum, preserved by Hicks. — *Prichard on the Celtic Nations*, p. 105. This is doubtless the Indian mountain, the seat of the Hindoo Paradise.

of a British consul, residing at Algiers, was astonished at hearing in the Bazaar some people from the interior conversing in a language so similar to the Welsh that she could understand much of what they said; she then addressed them in her native tongue, and found that she could make herself intelligible to them."[1] The Celtic nations have always been exceedingly tenacious of their language, as well as their customs; but it would be difficult to find a more remarkable proof of it than this: for when we consider the great length of time that has elapsed since those branches separated, it carries back the existing Welsh to a very remote antiquity; and therefore one characteristic feature of it must not pass unnoticed, on account of the latitude which it gives to the Etymologist. The initial consonant of the root, which is usually immutable, suffers various changes from the pronoun, which may happen to precede it. Thus,

| | *his* | *her* | *my* |
|---|---|---|---|
| Car, a kinsman | Ei gar | Ei char | Vy nghar |
| Tâd, a father | Ei dâd | Ei thâd | Vy nhâd |
| Pena, head | Ei ben | Ei phen | Vy mhen |
| Duw, a god | Ei dhuw | | Vy nuw |
| Bara, bread | Ei vara | | Vy mara[2] |

[1] Archæologia, xvi. 119.

[2] Eastern Origin of the Celtic Dialects, by Prichard, p. 33.

## CHAP. II.

TRADITIONS OF THE FLOOD, AND THE POWER OF RELIGIOUS FEELING WHICH ACCOUNTS FOR THEIR PRESERVATION.

In addition to those traditions of the Deluge, among nations who knew nothing of the Pentateuch [1], which Faber has collected together, in his Origin of Pagan Idolatry, and which therefore, though I may have occasion hereafter to refer to some of them, it is needless to repeat here, there are others which have come to light since that time, and may be considered an appendix to the testimony of a universal cataclysm which his industry had accumulated. Of the Mexican tradition, he has furnished only a concise abridgment; but since Humboldt has added something to our knowledge upon that subject, it will be useful to give his statement at full length. He tells us, then, that "of the different nations who inhabit Mexico, paintings, representing the deluge of Coxcoe, are found among the Aztecks, the Miztecks, the

[1] Sir William Jones remarks upon the argument of Bryant in his analysis of ancient Mythology, that if the deluge really happened at the time recorded by Moses, those nations, whose monuments are preserved, or whose writings are accessible, must have retained memorials of an event so stupendous and comparatively so recent. This reasoning seems just, and the fact is true beyond controversy.—*Works*, iii. 197.

Zapotecks, the Tlascaltecks, and the Mechoachans. The Noah, Xisuthrus, or Menou of these nations, is called Coxcox, Teocipactli, or Tezpi. He saved himself and his wife Xochiquetzal in a bark, or according to other traditions, on a raft of Ahuahuete, (the Cupressus disticha); but according to the Mechoachans, he embarked in a spacious Acalli with his wife, his children, several animals, and grain, the preservation of which was of importance to mankind. When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his ship a vulture, the Zopilote; this bird, which feeds on dead flesh, did not return, on account of the great number of carcasses with which the earth recently dried up was strewed. Tezpi sent out other birds, one of which, the humming-bird, alone returned, holding in its beak a branch covered with leaves. Tezpi seeing that fresh verdure began to clothe the soil, quitted his bark near the mountain of Colhuacan."[1] In another part of the same country, the tradition extends over a greater space of Scriptural history, but the points at which it touches upon the true account are very different. It states, that before the great inundation, which took place 4800 years after the creation of the world, the country of Anahuac was inhabited by giants; all those who did not perish were transformed into fishes; except seven, who fled into caverns. When the waters subsided, one of the giants, Xelhua, sur-

[1] Humboldt's Researches, p. 65.

named the Architect, went to Cholollan, where, as a memorial of the mountain, Tlaloc, which had served as an asylum to himself and his brethren, he built an artificial hill in form of a pyramid. The gods beheld with wrath this edifice, the top of which was to reach the clouds: irritated at the daring attempt of Xelhua, they hurled fire on the pyramid: numbers of the workmen perished: the work was discontinued, and the monument was afterwards dedicated to Quelzalcoatl, the god of the air."[1] When therefore, in the subsequent part of this work, evidence shall be produced to show that caverns were considered sacred, because they were images of the Ark, and that pyramids were intended to represent the diluvian mountain, let it not be deemed a fanciful and chimerical hypothesis; for the Mexican tradition establishes the fact. But further, in this tradition we recognise not only the assertion of Scripture, that there were giants in those days[2], and that soon after the flood a structure was raised in defiance of God, the top of which was to reach unto heaven[3]; but also the very form in which the remains of Babel are still supposed to exist. In the kingdom of Guatimala, the tradition proceeds a step further: for the Teochiapans say, that their ancestors, who came from the north, were led by a chief whose name

[1] From a MS. of Pedro de los Rios, a Dominican monk, who in 1566 copied on the very spot all the hieroglyphical paintings of Mexico he could procure. It is confirmed by Humboldt.

[2] Gen. vi. 4.

[3] Ibid. xi. 4.

was Votan or Vodan. He seems to be evidently the same as the Wodan or Odin, who reigned over the Scythians; and "we cannot doubt," says Humboldt, "that Wod or Odin, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who soften his name into Fo."[1] I shall endeavour hereafter to show that the Chinese retained the original pronunciation, which was hardened by the Hindoos, and softened by the Scandinavians and Chiapanese; which, as far as the latter are concerned, will be better understood by following the thread of their tradition. According, then, to the account of the bishop Francis Nunnez de la Vega, who took great trouble in collecting these traditions, the Wodan of the Chiapanese was grandson of that illustrious old man, who, at the time of the great deluge, in which the greater part of the human race perished, was saved on a raft, together with his family. He co-operated in the construction of the great edifice, which had been undertaken by men to reach the skies; but the execution of this rash project, was interrupted, and each family received from that time a different language.[2] The

[1] Humboldt's Researches, v. 1. 173.

[2] "These are traditions," says Humboldt, "of high and venerable antiquity, which are found both among the followers of Brahma, and among the Shamans of the eastern steppes of Tartary."—*Humboldt's Researches*, i. 199.

impression of the same fact may be traced in another tradition, which says that the men born after the deluge were dumb, till a dove, represented in one of their paintings on the top of a tree, distributed tongues among them, under the form of small commas. Now Phut, who it will be shown was probably the Fo of the Chinese, was the grandson of Noah; and might very well have co-operated with his nephew Nimrod, who is supposed to have been the builder of Babel. Even among the less civilised tribes of that continent, vestiges of the same tradition of a deluge have been found, though much disfigured by the ridiculous puerilities which too often besmear the face of truth. "The Crees," says Dr. Richardson, who accompanied Franklin in his journey to the shores of the Polar Sea, "all spoke of a universal deluge, caused by an attempt of the fish to drown Wœsachootchacht, a kind of demigod, with whom they had quarrelled. Having constructed a raft, he embarked with his family, and all kinds of birds and beasts. After the flood had continued some time, he ordered several water fowl to dive to the bottom; they were all drowned; but a musk rat having been despatched on the same errand, was more successful, and returned with a mouthful of mud."[1] The Choctaw Indians, who, before their intercourse with white men, used to assemble the youth of their villages from time to time, in order that the old men might rehearse to them the stories

[1] P. 73.

which they had received from the preceding generation, repeated one of these to a missionary, who resided among them for eight or nine years. They said that a deluge had drowned all men but a few, who escaped upon a raft of reeds; these being bound with bark, the fastenings were gnawed asunder by beavers. It may easily be supposed, that their computation of time would not go back very far; and accordingly they believed, that their great grandfathers had conversed with the first race of men, formed at Nunih Waiya, which was the first ground seen above the waters.[1] Now since Nunih Waiya means 'the sloping hill,' and is reported to have the appearance of being a work of art, there can be no doubt that it was one of those huge tumuli, or mounds, representing the diluvian mountain, which will be described more at large hereafter. It is to be observed, that in the traditions of the Choctaws, as in those of many other nations, the first and second birth of the world are blended together, and a sort of divinity is attributed to the father of mankind. The account of the deluge preserved among the Dogrib Indians, who have also a tradition of the fall of man by his disobedience in eating a forbidden fruit, is of the same complexion. Chapewee is the name of the Being who imposed the test of obedience, of the first man who lived so long that at last he desired to die, and of the person who embarked with his family in a canoe, and took with him all manner of birds

[1] Missionary Herald. Boston, xxiv.

and beasts to escape from an inundation: for "the strait on which he lived being choked up by fish which he had caught in a weir, the waters rose and overflowed the earth, and covered it for many days; but at length he said, 'we cannot always live thus; we must find land again:' and he sent a beaver to search for it; the beaver was drowned, and his carcass was seen floating on the water; he then despatched a musk rat upon the same errand, who was long absent, and when he did return almost died of fatigue, but he had a little earth in his paws. For a long time, Chapewee's descendants were united as one family; but at length, some young men being accidentally killed in a game, a quarrel ensued, and a general dispersion of mankind took place."[1] The animals which Noah sent out, are here metamorphosed into others with which the Indians were more familiar, without much attention to the propriety of their employment: but that very circumstance shows what was the true foundation of the story. At the opposite extremity of the globe traditions to the same effect, but somewhat less distinct, have been discovered. In the Sandwich Islands, the remarkable events of their history are preserved in songs, committed to memory by persons who held the hereditary office of bard[2], and therefore the poet may be supposed to

[1] Franklin's Journey to the Polar Ocean, p. 294.

[2] So also Peter Martyr observes, that the natives of Hayti had dances, which they performed to the chant of certain ballads, handed down from generation to generation; in which were rehearsed the deeds of their ancestors; some were of a sacred character, containing

have indulged in a little poetic licence; but in one of them it is believed that once there was nothing but sea, till an immense bird settled on the water, and laid an egg, which soon burst, and produced the island of Hawaii.[1] An egg, we shall see, was a symbol of the ark, and only two human beings were said to have been saved from a flood: and therefore when it is added, that their progenitors were a man and woman, who came in a canoe with a hog, and a dog, and a pair of fowls, which comprise the whole of their domestic animals, though it is very likely to be a simple matter of fact, yet, taken in connection with the preceding fable, it seems to imply something more. In the Tonga Islands, the earth is said to have been drawn out of the water by the god Tangaloa.[2] Now Tangata signifies a man, and Loa 'ancient;' and since the souls of deceased chiefs become in the opinion of the natives inferior gods, the ancient man, to whom they ascribe divinity and the deliverance of the earth from its submersion under water, must have been the patriarch Noah. Lastly, Bali records, we are told, allude to the destruction of the world by water[3], and the Californian Indians have a tradition of the deluge.[4]

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their superstitions, and fables which comprised their religious creeds. — *Washington Irving's Life of Columbus*, ii. 122. and 124. Bei den alten Nordländern waren Poesie und Religion innigst verbunden. *Barth. Hertha*, p. 69.

1 Ellis's Missionary Tour, pp. 439. 451. 472.

2 Mariner's Account of the Tonga Islands, ii. 104.

3 Trans. As. Soc. iii. 106.

4 Beechey's Voyage to Pacific, ii. 78.

A German writer has observed, that religious belief, though it escapes not that changeableness which is the common lot of earthly things, is yet that which takes deepest root in the mind of man, and retains its original ideas with most fidelity.[1] Historians have too much neglected this truth, and are too much disposed to find political events in the fables of mythology, when they ought rather to explain much that passes for history by reference to religious notions. Neander indeed complains, that religious feelings entered so much into all the characters, customs, and relations of social life, and ancient history was so much compounded of tales half mythical, half historical, that the religious matter could no longer be separated from the mixed mass, nor be disentangled from the individual nature of the life and political character of each people with which it was interwoven.[2] In order to extricate themselves from this embarrassment, the explorers of antiquity have been accustomed to strip history altogether of its mythical moiety, and have tortured dates and genealogies with a blind ingenuity, for the sake of converting the mysteries of tradition into plain matters of fact. Thus, for instance, in the history of Attica, the whole series of kings said to have preceded Theseus are fictions, owing their existence in great measure to ancient customs and religious rites misunder-

[1] Hertha von C. Barth., p. 180.
[2] Neander's Hist. of the Church during the Five First Cent. p. 3.

stood.[1] Some critics, indeed, have had discrimination enough to be sensible of the effect, though they have not sufficiently discerned the cause. "Those," says Boeckh, "who have deeply investigated antiquity, know that the whole genealogy of the descendants from Hellen is destitute of historical truth, and was dressed up at a late period, chiefly by the cyclian poets after the Homeric age, with very slender guidance from tradition, and certainly long after the return of the Heraclidæ, in order to demonstrate the common origin of all the Greeks."[2] If, then, those early writers were guilty of an intentional distortion of facts to suit a particular purpose, we must not wonder that modern inquirers have been misled. But, that religion really occupied a large space in the popular traditions, may very fairly be inferred from the respect paid to the ministers of religion, and the influence which they enjoyed in society. Among the Greeks and Romans, the persons appointed to preside over sacred things were of the noblest

[1] Philological Museum, No. v. 347.

M. Court de Gebelin observes, that the Parian Chronicle, in the Arundel marbles, is not to be depended on as history before the Trojan war; it contradicts itself in making Cecrops the first king come from Egypt, where agriculture was certainly understood; and yet more than two centuries afterwards Ceres comes to instruct Triptolemus in that art, under the sixth king Erectheus. The mysteries of Ceres were perhaps introduced about that time; but the whole of the seven kings before Theseus, who, according to Plutarch, built Athens, are mythological personages, mistaken by the chronicler for historical kings: 250 years, the duration assigned to their empire, gives an average of more than 35 to each reign, which is a length not warranted by the course of nature.—*Discours Preliminaire.*

[2] Boeckh. Not. Crit. ad Pind. Nem. vi. 40—42.

families, and an injury offered to their persons was deemed injurious to the whole community. This is the hinge upon which the whole action of the Iliad turns. The quarrel, which excited the wrath of Achilles, was occasioned by the injunction of a priest, which Agamemnon, the commander-in-chief, durst not disobey; the pestilence which wasted the Grecian army was attributed to dishonour done to a priest, and ceased not till Chryseis was restored, without stain or ransom, to her father. And, at a subsequent period of their history, Alexander's allies recommended him to enslave all the Thebans, who escaped the carnage and the sack, except the priests and priestesses, and a few private friends.[1] Among the Romans, the priests, who were called pontifices, were subject to no other power, and were not bound to render an account of their actions either to the senate or the people.[2] When Cicero pleaded before them for the restitution of his house, he opened his oration by declaring, "that of all the institutions transmitted to them by their ancestors, there was none more admirable than that which appointed the same persons to preside over the worship of the gods and the interests of the state; so that the most distinguished and illustrious citizens preserved the commonwealth by their skill, and religion by their wise interpretations."[3] Even from the city's earliest date, when it was first founded by Romulus,

[1] Arrian. Exped. Alex. l. i. c. ii. [2] Dionys. l. ii.
[3] Orat. de Dom.

he showed how much importance he attached to the sanction of a peculiar priesthood, by sending for persons out of Etruria to direct the religious ceremonies on that occasion [1]; and it is remarkable that those ceremonies were of a nature which connects them with the religious system, which I shall have hereafter to describe. A circular ditch was dug round a central space, which was afterwards the Comitium, and its name at that time was Mundus. When Plutarch adds, that the first fruits of all useful things were thrown in, and a small quantity of the earth of the country from which each man came, it is evident that he fills up out of his own imagination the meagre outline of tradition. It happened to be the day sacred to Pales, the goddess of agriculture, to whom the first fruits and the soil were a very natural offering, but they had nothing to do with the Etruscan rites; for Pales would have been contented without a circle, and the world in general was not under her jurisdiction: neither were science and refinement sufficiently advanced in that country and at that time to give the world a globular form, or to convert it into an object of adoration; for in the reign of Romulus some of the months consisted of twenty days, and some were stretched to thirty-five. Since, therefore, we are as much at liberty to guess as Plutarch was, it is more probable that the ditch was dug, as other ditches are, to hold

[1] The Laws of the Twelve Tables said, Etruriæ principes disciplinam docento. Cic. de Leg. l. ii.

water, and that the centre of the future city was insulated in that way to confer upon it a certain sanctity, just as we shall see that mounds of earth, and pyramids, and pillars, were insulated for the same purpose. Numa's distaste for polytheism probably originated from the same source; for Janus, whose temple he built, will be shown to have a special reference to the deluge. He forbade the Romans to represent the Deity in the form either of man or beast, nor was there among them formerly any image or statue of the Divine Being, during the first 170 years.[1] He instituted two sacerdotal orders, who had always high consideration among the Romans, the Flamens and the Vestal Virgins. The Flamens, who at first were three, according to the genius of a religion which dealt much in triads, were afterwards multiplied to suit the polytheists, and every deity had his flamen, whose business it was to resolve questions of right, and to prescribe expiations for offences against religion.[2] In Britain, Jones is quoted by Toland to show, that the druids executed the office and functions of the flamens beyond the sea.[3] It may be worth while, therefore, to learn the power which they exercised, and the influence of religion, from the testimony of those who were adverse to it. "The druids," says he, "drew the decision of all controversies of law and equity to themselves, the distribution of all punishments

[1] Plutarch. Vit. Num.
[2] Cic. de Leg. l. ii. c. xii.
[3] Hist. of Druids, p. 223.

and rewards, from the power that was first given or afterwards assumed by them, of determining matters of ceremony and religion. Most terrible were the effects of the druidical excommunication on any man that did not implicitly follow their directions, and submit to their decrees; not only to the excluding of private persons from all benefits of society, and even from society itself, but also to the deposing of princes, who did not please them, and often devoting them to destruction. Nor less intolerable was their power of engaging the nation in war, or of making a disadvantageous peace, while they had the address to get themselves exempted from bearing arms, or paying taxes, and yet to have their persons reputed sacred and inviolable."[1] If we turn to the other tribes of northern Europe, we find Gibbon bearing the same testimony to the power of the sacerdotal order. "The German priests had assumed a jurisdiction even in temporal concerns, which the magistrate could not venture to exercise, and the haughty warrior patiently submitted to the lash of correction, when it was inflicted, not by any human power, but by the immediate order of the god of war."[2] And again, "In the days of Paganism, the priests of Gaul and Germany reigned over the people, and controuled the jurisdiction of the magistrates."[3] On the same authority we find, that in the East as well

[1] Toland's Hist. of the Druids, p. 50.
[2] Decline and Fall of the Rom. Empire, i. 372.
[3] Ibid. vi. 276.

as in the West, political power depended upon the support of religious feeling. The monarchies both of the Huns and of the Moguls were erected by their founders on the basis of popular superstition; and the administration of Artaxerxes or Ardshir, who founded the dynasty of the Sassanides in Persia, was in a great measure directed by the counsels of the sacerdotal order. These were the Magi, who were extremely numerous, since fourscore thousand of them were convened in a general council. They possessed a large tract of the most fertile land in Media, and levied a general tax on the fortunes and industry of the Persians. Zoroaster had commanded his disciples to pay tithes of all that they possessed, of their goods, of their lands, and of their money. "For the Destours or priests," said he, "are the teachers of religion; they know all things, and they deliver all men."[1] When therefore, a German writer observes, that these Persians, when they conquered Egypt, were naturally enemies to the ruling caste of priests[2], the observation indeed is true, but in quite another sense than that which he intended. The antipathy to which he alludes was the effect, far more of religious differences, than of a struggle for power; for the priests were as much a ruling caste in Persia as in Egypt; and if in the latter country the same system of religion had prevailed, their authority would have been equally respected. The

[1] Gibbon's Hist. i. 327.

[2] A. H. L. Heeren's Reflections on Africa, &c. ii. 124.

nature of that difference will be explained hereafter; in the mean time it will be sufficient to observe, that the priests are admitted to have been, after the king, the principal persons in the country. The king bound himself by the rules established in their conclave; their persons were respected, and their laws obeyed without a murmur; and they were in possession of one third of the whole land.[1] M. Larcher attributes so much to their influence in the explication of history, that, in his opinion, all the successive reigns of the gods in Egypt are to be considered only as so many colleges of priests, succeeding and subverting one another.[2] For, at a much later period, we are assured that a religious dispute was sufficient at any time to kindle a sedition among the vast multitude who peopled Alexandria.[3] The zeal for their own idolatry, with which the Magi contrived to inspire their victorious chieftains, was exemplified in another remarkable instance. When Tiridates recovered Armenia, A.D. 286, the statues of the deified kings and the sacred images of the sun and moon were broken in pieces by the Persian conquerors, and the perpetual fire of Ormuzd was kindled upon an altar erected on the summit of Mount Bagavan[4], which no doubt had before been devoted to a very different system of rites,

[1] Col. Tod's Comparison of the Hind. and Theb. Hercul., Trans. As. Soc. v. iii. 232. Diod. Sic. lib. i. 66.

[2] Etudes de l'Histoire ancienne, par P. C. Levesque, i. 390.

[3] Gibbon's Hist. i. 453.

[4] Ibid. ii. p. 140.

more resembling those which were practised in Egypt. Again, in Hindostan, the sacerdotal caste enjoyed the same high station in society, and commanded the same respect from the military chiefs. Thus it is related, that in 1798, Bajee Rao, the Peishwa, laid his head at the feet of Nana Furnawees, and swore by those feet to consider him his father: where it is remarked by the historian, that to swear by the feet of a Brahmin, is one of the most sacred and solemn of Hindoo oaths[1]; and though the Mahrattas are not so remarkable as the other Hindoos for their veneration of that order, yet Sivajee, the founder of their power, before he ventured on his expedition into the Carnatic in 1677, went to the temple of Purwuttum, and gave large sums to the Brahmins, who, though they are the priesthood, have long been the principal officers, civil and military, in all Hindoo states, and those who strictly follow the tenets of their faith are held in great esteem.[2] Lastly, in the South Sea Islands, the priests must of necessity have had great political power, since the gods were invoked in their persons. Tooi Tonga was the name of an hereditary priest, who was always sacred in his lifetime, and worshipped after death.[3] Since, then, it has been abundantly proved, from the respect

[1] Duff's Hist. of the Mahrattas, iii. 171.

[2] Ibid. i. 278. and 10.

[3] Tooi means a Chief, and To'onga is a sign of the plural number of animated beings; so that the priest was considered the chief of animated beings, though he was not the chief of any tribe. — *Mariner's Account of the Tonga Islands*, i. 365.

shown by so many different nations to the ministers of religion, and the exalted station they occupied in society, that religion itself, however false, however superstitious, however absurd, must have been a political engine of the first importance, in determining the government and institutions of the earliest ages, it is not unreasonable to conclude that many of those names which have floated down to us upon the stream of time, and puzzle us to say from whence they came, had their real origin in this source; and that many of those achievements which have been sometimes taken for sheer fable, and at other times, with laborious futility, have been digested into serious history, are in truth traditional notices of sacerdotal conflicts, and the struggle of rival sects; which, when their power had yielded to other forms of worship, and the interest in their success had passed away, were converted into the exploits of heroes by the active imagination of a warlike people.

## CHAP. III.

### INSTANCES OF THE PERMANENCE OF ANCIENT SUPERSTITIONS AND USAGES.

But besides the records of tradition, other records of the earliest time, engraven on popular usages, have survived the recollection of their origin among those who practise them,'— usages which yet may be traced up to their real source by a diligent investigation of history. If, then, many of these usages can be seen to converge to one point from many different parts of the globe's circumference, that point must be the centre of the circle, the central point from which all such customs and all nations have radiated in various directions. Vallancey urges the same argument, though with different views. "If," says he, "we meet with many religious customs generally practised by the inhabitants of Syria and the eastern world, and equally followed by the western inhabitants of Gaul, Germany, Spain, Britain, and Ireland; if we find monuments of the same kind in Africa and Sweden, or still more distant regions, — we are not to be surprised, but to consider that mankind travelled from Babel equally instructed in all the notions and customs common to them there, and that it is no wonder if some of the deepest rooted

principles, and the most prevailing customs, reached even as far as mankind extended themselves, that is, to the utmost extremities of the earth."[1] If any one doubts the possibility of customs continuing in force so long after the reason of them has been lost and the intention forgotten, it may be useful to convince him of his error by adducing a few examples of the fact. At Aboukir, the site of the ancient Canopus, which was formerly an insulated rock, the temple of Serapis stood, and Strabo describes the number of pilgrims who resorted to it as something quite astonishing.[2] "These pilgrimages," says Savary, "which have been customary ever since the time of Herodotus, still subsist in our own days. The Pagans went to the temple of Serapis; the Turks go to the tomb of their santons there; the Copts to the churches of their saints; and both these abandon themselves to enjoyment, and Turkish gravity has been unable to abolish those licentious songs and dances which seem to have originated with the Egyptians."[3] It must be granted that a usage which extends from the first worship of Serapis in Egypt down to the present time, can boast of no inconsiderable duration. But when it shall have been shown who the deity was whom they worshipped at Canopus, it will be seen that the custom is connected by an uninterrupted chain with the first events of the

[1] Essay on the Celtic Language, p. 42.
[2] Strabo, i. 17.
[3] Lettres sur l'Egypte, par M. Savary, i. 44.

regenerated world. At Orchomenus, we learn from Dr. Clarke that the children wear small stones about their necks, which are superstitiously regarded. It is a superstition noticed by Pausanias 1700 years ago [1], and it then belonged to an age equally remote, as I shall have occasion to show; but its continuance during the latter period is the more remarkable, because it might have been expected that the light of the Gospel would have brought it into contempt. It is indeed a most striking proof of the difficulty with which hereditary superstition is eradicated from the mind, that Christianity has failed to produce that effect in a great variety of instances; one of the most singular is related by the same writer. "At Lebadea the secretary of the Archon, considered a man of education among the Greeks of that city, speaking of the tops of the mountains, and particularly of Parnassus, said, 'It is there that the old gods have resided ever since they were driven from the plains;' and observing that we were amused with his observation, he added with great seriousness, 'They did strange things in this country; those old gods are not fit subjects for laughter.'" [2] We recognise here exactly the same feeling which Strabo describes when he tells us that all Parnassus was esteemed sacred.[3] The reason of its sacred character will be better understood, if we bear in

[1] Τὰς μὲν δὴ πέτρας σέβουνί τε μάλιστα. Bœot. c. xxxviii.
[2] Clarke's Travels, vii. 216.
[3] Ἱεροπρεπὴς ὅέστι πᾶς ὁ Παρνασσός. Geog. l. ix. 604.

mind that it is a solitary lofty mountain, that its two peaks are visible at a great distance, and that the crater on its summit contains a pool of water. From Delphi, which was situated at the lower part of this mountain, a stone column sustaining a brazen serpent was removed to Constantinople. Now the serpent was an ancient symbol of the deluge, and therefore belonged very properly to Parnassus; but after it came in contact with the Jewish history, it assumed another meaning, in allusion to one of the earliest events of that history, and retained it till the middle of the seventeenth century at least; for a writer of that period, describing the entrance of Mahomet into Constantinople, relates the following anecdote: "When the conqueror came to the Atmeidan, and saw the serpent, he asked 'What idol is that?' and at the same time hurling his iron mace with great force knocked off the lower jaw of one of its triple heads; upon which immediately a great number of serpents began to be seen in the city; whereupon some advised him to leave that serpent alone from thenceforth, since through that image it was that there were before no serpents in the city. Wherefore," adds the chronicler, "that column remains to this day; and although in consequence of the lower jaw being struck off some serpents do come into the city, yet they do no harm to any one."[1] Now though neither the Mahommedan nor the

[1] Leunclavius, Annales Turcici, sect. 130. Deane on Serpent Worship, p. 200.

Jew expressly referred this protection from the serpent's bite to its Jewish origin, there can be no doubt that the notion took its rise from the brazen serpent in the wilderness. But idolatry has left numerous traces of its sway even in the bosom of the Christian church. In Galt's Life of Lord Byron it is mentioned, that on the first evening of the new moon the Athenian maidens, who are anxious to get husbands, put a little honey, a little salt, and a piece of bread on a plate, which they leave at a particular spot on the east bank of the Ilyssus, near the stadium, and muttering some ancient words to the effect that fate may send them a handsome young man, return home and long for the fulfilment of the charm. However little the Athenian maidens may be conscious of what they are doing, these offerings are in fact a sacrifice to Venus; for it appears from Pausanias, that a statue of Venus formerly stood on that very spot. But the Church of Rome in a more especial manner lends her sanction to the inheritance of idolatry. In Sicily, at Enna, now Castrogiovanni, which, according to Livy, was the spot in the whole island regarded with most religious reverence, the temple of Proserpine is said to have been built, the scene of her rape being the borders of a lake five miles off: and Ceres came from her temple on the opposite side of the city to pay an annual visit to her daughter. The same custom still prevails; for the Madonna is removed from the Chiesa della Madre to that of the Padri Reformati every year,

and makes an annual stay of fifteen days, during which time a great concourse of people assembles, and continual feastings are held on the plain.[1] It is evident that the Virgin Mary has in this case succeeded not only to the honours, but even to the name of Ceres; for the Greeks called her Demeter. In another instance she partakes of her lunar dignity; for Ceres was a name of the moon. In the church at Radna, the figure of a Turk on horseback is painted on the wall over a stone that had the mark of a crescent. The figure of the Virgin in the sky appears fastening the hoof to the rock, where it has left the impression of the shoe. The inscription, jealous of the Turkish symbol, transfers the honour of the crescent to the Virgin in these lines: —

> Turcæ equus en! mediæ pede format cornua lunæ,
> Quem lapidi affixum Luna Maria tenet.[2]

At Eleusis in Greece, which was so long her most favourite abode, the statue of Ceres is still regarded with a high degree of superstitious veneration. The inhabitants of the small village situated among its ruins attribute to its presence the fertility of their land.[3] But in general there is a broad distinction between the remnants of the overthrown idolatry

[1] Sir R. C. Hoare's Travels in Sicily, ii. 248.

[2] Walsh's Journey from Constantinople, 375.

[3] Clarke's Travels, vi. 563. The same notion may be traced in the name of the doll composed of ears of corn, and carried in triumphant procession with loud shouts in the north of England under the title of the Kern at the close of the harvest.

in Greece and at Rome: in Greece, they are like a Codex Palimpsestus, on which, though the writing is erased, yet the marks of it are sufficiently visible to the observant eye. Thus the priests of a village called Scamnya go annually on the 20th day of June, to perform mass on the highest point of Olympus[1], the residence of the ancient gods, which however is related by its form to a much earlier system of religion; for it is shaped like a tumulus, the meaning of which must be reserved for future consideration. And again, on Mount Hymettus, where there was once a temple of Venus, and a fountain supposed to facilitate parturition, there is now a monastery, to which the Greek women still repair at particular seasons; and the priest told Chandler, that a dove, which it will be recollected was the bird sacred to Venus, is seen to fly down from heaven to drink of the water annually at the feast of Pentecost.[2] Here, again, we may perceive the same spirit of accommodation: for the dove, which has been so adroitly shifted into successive forms of worship, originally belonged to a more ancient system of religion: for she belonged to the history of the deluge; and the bull's head found in the same place sculptured upon a marble cistern, for reasons which will be explained hereafter, may be considered a part of the same system. But at Rome, even the names of the idols have been re-

[1] Clarke's Travels, vii. 388.
[2] Chandler's Travels in Greece, 145. Clarke's Travels, vi. 345.

tained, and the inscription of idolatry upon them is perfectly legible. Thus Middleton affirms that he saw in that city an altar erected to St. Baccho[1]; and other pagan-like saints, whom he enumerates, are Quirinus, Romula, Concordia, Nympha, and Mercurius. The burning of candles at these altars, and the votive offerings after recovery in the shape of the cured limbs, are customs imported from Egypt. The former is mentioned by Herodotus[2], and of the latter, specimens may be seen among the antiquities at the British Museum. In London, up to the time of the Reformation, the worship of Diana was performed, not avowedly, but substantially, with all its ancient rites. From the evidence of Erasmus, it appears that it was the custom at that time, upon a certain day, to introduce into the great church of St. Paul the head of a wild beast, fixed upon the point of a long spear, accompanied by a disagreeble noise of hunters' horns.[3] Now, St. Paul's was originally built by Ethelbert, king of Kent, upon the site of a temple of Diana the huntress. But even under the sway of a reformed faith, many customs still keep their ground, which deduce their unsuspected origin from pagan rites. The practice, for instance, of perambulating the boundaries of parishes in Rogation week is derived from the procession in honour of Terminus, the god of boundaries. The pancake of Shrove Tuesday is said to have succeeded to a

[1] Letter from Rome, 354. [2] Lib. ii. 62.
[3] Eras. Op. tom. v. p. 701.

feast in the Fornicalia, appointed to commemorate the manner in which bread was baked before the invention of the oven by the deified Fornax. The festivities of May-day are only a continuation of the Floralia; and the Christmas holidays are a substitute for the license of the Saturnalia. Sir Isaac Newton, indeed, gives a different reason for our Lord's Nativity being assigned to the 25th of December. But it comes to the same purpose. It is all in the spirit of accommodation to pre-existing rites. "The Christian festivals," says he, "were allotted to the most remarkable days in the Julian calendar: the saints' days to those on which the sun entered the different signs: the Annunciation to the 25th of March, because it was the vernal equinox: the feast of St. Michael to September 29., because it was the autumnal equinox: of John the Baptist to June the 24th, because it was the summer solstice; and the birth of Christ to December 25., because it was the winter solstice." [1] This, however, is only to substitute one form of idolatry for another; for the equinoxes and solstices were sacred days only to those who worshipped the sun. But whichever explanation be adopted, it is certain that the mode in which the festival is celebrated was borrowed from the heathen; for it was on that account interdicted by ecclesiastical authority. "Be it forbidden," says one of the councils, "to commit the irregularity of observing

[1] Observations upon the Prophecies of Daniel, p. 144.

the Kalends, and to keep Gentile holidays, and to hang laurels and evergreens round the walls of the houses; for all these observances belong to paganism."[1] And Prynne, in his Histriomastix, cites other councils, forbidding the early Christians, "to deck up their houses with laurel, yvie, and green boughes, as we used to do in the Christmas season."[2] The original meaning of this custom is thus explained by Chandler in his Travels in Greece: — "Where Druidism prevailed, the houses were decked with evergreens in December, that the sylvan spirits might repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their favourite abodes." But there was one evergreen which the Druids took under their particular protection, and attached to it a sacred and mysterious importance: in distributing the misletoe among the people, they used to cry out Giul ain nuadh; and in Burgundy it is said that the children and rustics still ask for their new year's gifts by the word Ginlaneuf. Both terms are evidently equivalent; and, according to Vallancey, who states that this pagan custom is still preserved in Ireland by a set of mummers, who parade annually on that day in all parts of the kingdom, the meaning of them is — "the misletoe of the new year."[3] But Bede supplies a better interpret-

[1] Braecanæ, canon 73.

[2] Brand's Popular Antiquities, i. 404. Tortull. de Idololat. c. xv.

[3] Giu is any viscus. Ain is a circle, Nuadh is new in Irish. *Essay on Celt. Liter.* p. 67.

ation: the Anglo-Saxon Geol or Jule, which was the first day of the year, he derives from the turning of the sun, which of course implies that the solstice was the beginning of the year; and this is in accordance with the present use of the word Yule in the north of England, where it signifies Christmas. In an Anglo-Saxon hymn[1], we find an expression which is a sufficient warrant for the etymology: Gylsunne — let the sun return or shine. The return, however, of the sun from the tropics is so little perceptible on any particular day, except to the accurate observation of the astronomer, that it could never be the ground of any popular rejoicing; but if a family had been obliged to live in a place from which the sun was almost excluded, during the space of a year, in the midst of a most awful and appalling catastrophe, the return of the day on which they hailed the light of the returning sun, would be a festival to be transmitted with joy and gratitude to their descendants: and if those descendants were accustomed to look out for objects which might remind them of the mountain between the menoeid peaks of which their floating microcosm grounded; and if the largest vessels which they could see were also in the shape of the moon in her first quarter, then nothing could be better suited for their purpose than the misletoe, which has stems repeatedly forked, and its globular fruit lying in the axillæ between a pair of leaves which, when fully expanded, forms a crescent and

[1] Sharon Turner's Hist. of the Ang. Sax. p. 19.

a boat. One of the consequences of the same form was the worship of the moon, which has also been traced up to a very late period in some strange customs, of which no other rational account can be surmised. In the reign of Louis XIV., a man personating a prince, and called Roifollet, went from the village into the woods at Christmas, bawling out, "Ou gui menez." Hence, says Professor Robinson, in his work on Natural Philosophy, "the Guiscarts of Edinburgh, who were persons disguised, derived their cry, Hay menay; both being corruptions of ἁγία μήνη, the sacred moon." Another Christmas custom goes back to a date of very remote antiquity. Maid Marian, in the morris-dance, is said to be a corruption of Miriam the prophetess, whose dancing women suggested the first notion of a female morris-dancer.[1] The next festival which partakes most largely of ancient superstition is Candlemas, the origin of which is thus described by an ancient writer: "On the second day of February, the Romaines went about the city of Rome in the night, with torches and candles brenning in worship of Februa, for hope to have the more help and succour of her son Mars. Then there was a pope, called Sergius, and when he saw Christian people draw to this false maumetry and untrue belief, he thought to undo this foul use and custom, and turn it unto God's worship and our Lady's, and gave commandment that all Christian people should come to church, and offer up a candle brenning in

[1] Smith's Festivals.

the worship that they did to this woman Februa, and do worship to our Lady, and to her Sonne our Lord Jesus Christ; so that now this feast is solemnly hallowed thorowe all Christendome."[1] A few weeks later in the year, another very singular practice, though of much more limited extent, proclaims the durability even of the most irrational usages, when they are once rooted in the habits of a people. In Northumberland, grey peas which have been steeped in water are fried with various condiments on Midlent Sunday, which was formerly called Care, or Carle, and now is Carlin Sunday, and this dish is eaten in almost every cottage: yet no one knows why; there is not one among them that can explain the custom; and they would be much surprised to learn that it is the remnant of an old heathen superstition. There is, indeed, some little variety of time and circumstance, but not more than may be easily explained. The origin of the name is German: for in that language formerly Karr signified a fine or punishment of transgression, or rather satisfaction made for punishment.[2] Hence, Karrwochen was used for Passion-week, of which the first day was called in the church of Rome Passion-Sunday; and rites peculiar to Good Friday (in German, Karr Fryetag) were performed upon it. These rites, therefore, were doubtless the same as those observed upon the 12th of March at

[1] The English Festyvall, in Brand's Observ. on Pop. Antiq. p. 39.

[2] Hospinian de orig. Fest. Christ. fol. 54.

Rome, where, on that day, we are told, they observed the mysteries of Christ, and his passion, with great ceremony and much devotion. [1]

There can be little doubt that a part of that ceremony was the distribution of pulse [2], which, in an old Roman calendar, is assigned to the 12th of March; for it was the custom there — a custom derived from their heathen ancestors — to give away beans at funerals. [3] Erasmus observes that the Flamen Dialis was not allowed to touch or even to name beans, because they were supposed to belong to the dead, and were used in sacrifices to the dead, and letters of woe were discernible in their flower. [4] One of the reasons given by Pliny for the prohibition of beans by Pythagoras is, that the souls of the dead were in them: which seems to admit of only one explanation. The bean-pod is shaped like the Egyptian Bari, and consequently like the boat in which the souls of the dead were ferried across Styx by Charon: for that story belongs to Egypt. Since then such mysterious properties were ascribed to this plant, and the superstitious heathen, after having cleansed his hands at the fountain, is represented turning away to propitiate the infernal spirits by throwing beans out of his mouth, and saying, "With these beans I redeem

[1] Lloyd's Dial. of Days.

[2] Fabæ molles in sportulam dantur.—*Brand's Popular Antiquities.*

[3] Fabis Romani sæpius in sacrificiis funeralibus operati sunt, nec est ea consuetudo abolita alicubi inter Christianos, ubi in eleemosinam pro mortuis fabæ distribuuntur.—*Moresini Papatus.* p. 55.

[4] Erasm. Adag. in A Fabis abstineto.

myself and mine,"[1] it might be thought that they would be a memorial of real redemption sufficiently falling in with the habits of the new converts, to be readily employed in a new service. In England, peas were substituted for beans, perhaps because it was a pulse more easily procured, and more fit to be eaten at that season of the year; and with respect to the time, Easter being a moveable feast, the 12th of March would coincide with different Sundays in Lent, in the different years when the custom was introduced into different regions. This is not the only instance in which our sacred festivals have been contaminated by the adhesion of some old idolatry: neither Good Friday nor Easter have escaped. The bun of the former is the Grecian Boun, which Julius Pollux and Hesychius explain to be a cake with horns, offered every seventh day, as Bryant says, in Arkite temples, and originating with Cecrops, or, in other words, with the commencement of Grecian history. The latter is the name of a goddess, whose festivities were celebrated in April. "The name of Eostre," says Sharon Turner, "is still retained to express the season of our great pascal solemnity, and thus the memory of one of the idols of our ancestors will be perpetuated as long as our language

[1] Terque manus puras fontanâ proluit undâ,
Vertitur et nigras accipit ore fabas;
Aversusque jacit; sed dum jacit, hæc ego mitto,
His, inquit, redimo meque meosque fabis.
Ovid, *Fast.* v. 435.

and country continue." [1] Two others have been doomed to a more disgraceful fate, one being appropriated to the impostures of the conjuror, and the other a synonom for Satan. Ochus Bochus the magician and Neccus the demon are still preserved in Hocus Pocus and Old Nick. Sir Walter Scott, who was a great lover of old traditions, has discovered many relics of former times in his own country, and his observations are so much to the purpose, that I cannot do better than transcribe them. "Though the thrones of Jupiter and the rest were overthrown and broken in pieces, fragments of their worship, and many of their rites, survived the conversion to Christianity — nay, are in existence even at this late and enlightened period, although those by whom they are practised have not preserved the least memory of their original purpose." Among the ancient customs which he mentions, these are remarkable: "When the bride in Scotland enters her husband's house, she is lifted over the threshold, and to step on it or over it voluntarily is reckoned a bad omen. This custom was universal in Rome, where it was observed as keeping in memory the rape of the Sabines, and that it was by a show of violence toward the females that the object of peopling the city was obtained. On the same occasion, a sweet cake, baked for the purpose, is broken above the head of the bride, which is also a rite of classic antiquity. In like

[1] Hist. of Anglo Saxons, ii. 15.

manner, the Scottish, even of the better rank, avoid contracting marriage in the month of May. The ancients have given us a maxim, that it is only bad women who marry in that month.[1] The custom of saying 'God bless you,' when a person sneezes, is derived from sternutation being considered as a crisis of the plague in Athens, and the hope that when it was attained the patient had a chance of recovery."[2] There are other ancient, perhaps more ancient, superstitions, though not derived from a classic source, to the existence of which, notwithstanding the diffusion of evangelical light for eighteen hundred years, he likewise bears witness. "In many parishes of Scotland, a certain portion of land, called the Gudeman's Croft, was never ploughed or cultivated, but suffered to remain waste, like the *temenos* of a pagan temple. There must be still many alive who in childhood have been taught to look with wonder on knolls and patches of ground left uncultivated, because whenever a ploughshare entered the soil the elementary spirits were disposed to testify their displeasure by storms and thunder. For the same reason, the mounts called Sith Bhruaith were respected, and it was deemed dangerous and unlawful to cut wood, dig earth and stones, or otherwise disturb them."[3] The real cause why these knolls and mounds were so much respected will be shown in the sequel. But before we take our leave of this writer, another

[1] Malæ nubent Maiâ. [2] Demonology, 93, 94.
[3] Kirke's Ess. Scott's Demonology, 87.

anecdote, which he has furnished in his own most characteristic style, may be cited to show how easily the most ancient monuments are sometimes appropriated to events comparatively recent, not only by the ignorance of the natives, but by their desire to impose upon the credulity of travellers; and the positive information of those who ought to know the truth is only calculated to mislead us, and to disguise with a mask of history the remains of an unknown age. "In the celebrated field of battle at Killiecrankie, the traveller is struck with one of those rugged pillars of rough stone which indicate the scenes of ancient conflict. A friend of the author, well acquainted with the circumstances of the battle, was standing near this large stone, and looking on the scene around, when a highland shepherd hurried down from the hill to offer his services as *cicerone*, and proceeded to inform him that Dundee was slain at that stone, which was raised to his memory. "Fie, Donald!" answered my friend, "how can you tell such a story to a stranger? I am sure you know well enough that Dundee was killed at a considerable distance from this place, near the house of Fascally, and that this stone was here long before the battle in 1688." "Oich! Oich!" said Donald no way abashed, "and your honour's in the right, and I see you ken a' about it, and he was na killed on the spot neither, but lived till the next morning. But a' the Saxon gentlemen like best to hear he was killed at the great stane." [1] The an-

[1] Note to the Abbott.

tiquities in which Scott delighted, were local antiquities, and therefore comparatively recent; they were ancient as regards the history of these islands, but not with reference to the history of the world :[1] his imagination, therefore, could not go back beyond the heroic age, the age of wars and conflicts; and every monument appeared to him a monument of sanguinary strife. Yet in Ireland, where ancient superstitions are not so easily eradicated, he might have learned that the records of those rugged pillars are the mysteries of a deeper-seated feeling than mere valour can command. A writer, who made it his business to investigate those superstitions, thus relates the answer to one of his enquiries : —"When I pressed a very old man to state what advantage he expected to derive from the singular custom of frequenting in particular such wells as were contiguous to an old blasted oak, or an upright unhewn stone, his answer was, 'that their ancestors always did it; that it was a preservative

[1] In Isabel Gowdie's Confession of Witchcraft it is stated that, when they came to the Dounie Hills, the mountain opened to receive them : at the entrance ramped and roared the fairy bulls, which were probably, says Scott, the water bulls famous both in Scottish and Irish tradition. — *Demonology*, 156. But famous though they were, they had no charms for him : the question, why they should be water-bulls, or what these bulls had to do with a mountain, excited no interest in his inquisitive mind. We shall see in the sequel, that the bulls were intimately connected with the mountain, precisely because they were water-bulls. For the present it may suffice to observe that the three objects, which seem to have been brought so incongruously together in this tradition, were really united under one name. For Tauvis is the name of a bull, and of a mountain, and of one of the channels by which the Nile discharges its waters into the sea. — *Sol. Polyhist.* c. xxxii.

against Geasa Draoideckt, that is, the sorceries of the Druids.' And so thoroughly persuaded were they of the sanctity of these Pagan practices, that they would travel bareheaded and barefooted from ten to twenty miles for the purpose of crawling on their knees round these wells, and upright stones, and oak-trees, westward as the sun travels, some three times, some six, some nine, and so on, until their voluntary penances were completely fulfilled."[1]

In the progress of this work, it will be shown that certain towers, which have always been covered with a veil of mystery, were, in fact, only more elaborate pillars, and subserved the same purpose as the tall unhewn stone. It is therefore interesting to learn, that, at a place bearing the remarkable name of Bel, or Baal, crowds of people assemble at one season of the year, round one of these towers, and not only perform various ceremonies, which conclude with feasting and dancing, but that they regard the river too with a respect, which is the remains of ancient veneration, and that much of the Pagan worship is retained in their present rites.[2] In Scotland, indeed, the veneration of the tower being mingled with the warlike spirit of the people, the custom has been warped to record the contention of rival sects. In Mid-Lothian it was the custom of the shepherds to raise towers of sods, seven or eight feet high, on Lammas-day. At the bottom, the diameter was about four feet; and at

[1] Third Letter on Ireland by Columbanus.
[2] Survey of Mayo, p. 110. Miss Beaufort's Essay.

the top, they tapered to a point, so that the shape was something between a pyramid and a cone. This tower was begun a month before, and, during that time, defended with the most jealous care from the attacks of the herds in the adjoining districts. Having preserved their tower inviolate till the afternoon of Lammas-day, they concluded with races and other sports.[1] In another part, however, craggy stones, of the same description as that which Scott saw, exercise the same sacred influence over an adjoining spring. Near Tillee Beltane, in Perthshire, are two groups of upright stones, where, on Beltane morning, superstitious people go to drink of the well, which is still held in great veneration, and then walk in procession round it nine times.[2] But perhaps the most remarkable instance of this sort, as connecting recent usages with the cradle of the postdiluvian race of men, is to be found in another part of the same country. The waters of Strathfillan are situated near what is supposed to be the highest ground in Scotland: thither, at the beginning of summer and harvest, crowds of sick people flock from the remotest parts of Argyleshire and other places, as to a panacea for every disorder. Three several journeys are necessary: they bathe thrice, and go thrice round some carns at a moderate distance, performing

[1] Trans. Soc. Antiq. v. i. 196.

[2] Jamieson's Dictionary of the Scottish Language. The Eleusinian women practised a dance about a well, which was called Callichorus; and their dance was accompanied by songs in honour of Ceres. — *Clarke's Travels*, v. iii. 430.

always the circumvolutions with the course of the sun.[1] Now no one believes, no one at least except the Argyleshire peasantry and their immediate neighbours, that the waters of Strathfillan really possess medicinal virtues sufficient to cure all disorders. It is an opinion not only propagated, but originally devised by superstition; and surely it could be not without design, that so inconvenient a spot was selected for the purpose, as the highest ground in Scotland. If, then, there was a time when the highest ground of the then known globe was an object, if not of worship, yet at least of devout veneration, and an extraordinary efficacy was ascribed to the waters that surrounded it; that is the date which may, with great probability, be assigned to the origin of the Scottish superstition; which will carry us back to the period, when the Armenian mountain was the only land seen above the flood, and the diluvian waters were supposed to have purged the earth of its former guilt and corruption. The carns would represent the lower hills, and the revolutions round them, according to the course of the sun, the great number of days during which the three heads of the human race were kept in durance and in danger; for a superstition, which can only be founded on the same great catastrophe, is still cherished by the Irish branch of the same Celtic race. The inhabitants of the Arran Islands, on the western coast of Ireland, believe, that from time to time they see the shores of a happy island rise

[1] Trans. Soc. Ant. in Scotland, p. 79.

above the waves; and they say that Ireland was formerly united to that land, until for the sins of its inhabitants, the greater part of it was engulphed in the ocean.[1] The punishment of sin, by drowning the land which it corrupted, and the acknowledgment of a paradise in the pre-existing world, are features of the truth, which it is impossible to mistake. Even, however, if this conclusion were denied, still the evidence of the enduring nature of superstition would be scarcely less strong; for the more you make it irrational, by taking away a sufficient cause, the more you increase the wonder. Whatever may be the origin of the persuasion, its immediate descent (if any thing can be called immediate which may be considered at least 3000 years old) is undoubtedly from Hindostan; for there the Sanscrit books speak much of the happy island in the west where the progenitors of mankind reside: and Marco Polo reports the same story of Ceylon, as the Arrannese do of Ireland. Another point may be noticed here, in which Ireland coincides with the East. The Hindoos believe that, by passing through a hole in a rock, regeneration may be obtained; a corresponding notion among the Irish is thus related:—In the island of Innisfollen, in the Lake of Killarney, there grows a tree called the eye of the needle, from a hole caused by its rising with a double trunk, and uniting again above. When the visitor asked the use of squeezing through it, the guide replied,

[1] Lardner's Ancient Geography, p. 385.

"It will ensure your honour a long life."[1] Now if those notions arose, as Bryant maintains, from the passage through the door of the ark into a new state of existence on the renovated earth, the wooden aperture at Innisfollen was a more appropriate memorial than the stone of India; but perhaps the most singular incorporation of ancient superstitions with a reverence for Christianity is a custom, which is said to be not yet wholly abolished in Wales. At Llandegla, in Denbighshire, patients in epilepsy washed in the well of St. Thecla, and having made an offering of a few pence, walked thrice round the well, and thrice repeated the Lord's Prayer. The ceremony never began till after sunset. The patient then entered into the church, and got under the communion table, where, putting a Bible under his head, and being covered with a carpet or cloth, he rested till break of day, and then having made an offering of sixpence, and leaving a fowl in the church, which had previously been carried round the well, he departed.[2] Here we behold a reliance upon the Word of God, and the holiness of his house of worship, strangely mingled with the ancient sacrifice of a cock to Æsculapius the restorer of health, and the threefold revolution round the mystic waters, and the communion table substituted for the heathen sanctuary and the sacred cavē. So that we need not wonder, if in a country, which

[1] Legends of the Lakes by Crofton Croker.
[2] Roberts's Popular Antiquities of Wales, p. 238.

has enjoyed less advantages of education and fewer opportunities of learning the truths contained in the Bible, the traveller finds reason to say, "Thus you see among the sacred things of this untravelled spot (the principal island of the Strophades), how large a proportion still are caves and fountains; you see how little the spirit of its sanctity has been affected by the change of its religion; how little it ceased to be Grecian when it became Christian."[1] The threefold circumgyration round carns and chapels, with a view to the recovery of health, is said to be still practised in Scotland; at least it was not long ago; and Martin of the Isles mentions the same ceremony (the Deisiul) having been performed round himself by a beggar, in token of respect and gratitude. It has been already mentioned, that on Beltane morning water received its honours from the Scottish Celts as a source of health, and emblem of purification; but there was another mode of purification, the subsequent invention of philosophical refinement, but still boasting a very high antiquity, which was equally observed on that day. It was the first of May, which

[1] Waddington on the Greek Church, p. 203.

The Mahommedans of Algiers are equally superstitious about fountains, but it is an evil spirit which they suppose to reside in them, and whom they still propitiate by sacrifices. Campbell saw some fowls dipped with great ceremony in the sacred sea; after which the high priest took them to a neighbouring fountain and cut their throats. — *Letters from the South*, i. 178.

So, too, the peasantry on the banks of the Garonne suppose that the inundations of the river are occasioned by wicked spirits bathing in its springs. — *Murray's Summer in the Pyrenees*, ii. 174.

was the commencement of the Celtic year: and, on the eve of that day, two fires were kindled near one another in every village of the nation, one on the Earn, and the other on the ground adjoining; and between the two the men and beasts to be sacrificed were made to pass. The sacrifices, indeed, are not continued, but the fire is.[1] In the parish of Callander, on the first of May, the herdsmen cut a square trench in the ground, leaving the turf in the middle, on which the fire is kindled.[2] But since it was a common thing to substitute a period of six months for a period of twelve, and to repeat those ceremonies at the end of the former period, which properly belonged to the latter, the Druids had also their solemn fires on the 1st of November, to which, all other fires being previously extinguished, every man was bound to repair to obtain some for his domestic hearth[3]; and this custom also is retained in many parts of Scotland. The Hallow-eve fires continue to be kindled; and, in some places, should any family through negligence, suffer this

[1] Barth's remark upon the Johannisfeuer kindled by the Greeks upon the Bosphorus is this: Sollte das ein Ueberbl ibsel gemeinschaftlicher altthrakischer Sitte sein? so entstehen, so erhalten sich Gebräuche, und die alte Zeit spielt mit den klugen Kindern der neuen.—*Hertha*, 92. He is right; but, what is more, his explanation of this old Thracian custom is, to a certain point, correct also: they were rejoicing fires, like those which the Germans kindled in 1814. But on the tops of hills they had another use; they were signals employed by those nations, to whom some particular phasis of the moon was sacred, as that of the sixth day among the Celts; and thus the knowledge of the new month having begun at Jerusalem was spread through all Palestine.—*Idelers Lehrbuch*, p. 214.

[2] Jamieson's Dictionary of the Scottish language.

[3] Borlase's Antiquities of Cornwall, p. 130.

sacred fire to go out, they might find a difficulty in getting a supply from their neighbours the next morning. But the celebration of this ceremony is an instance of the confusion that may be introduced into original dates, by accidental irregularities creeping in; for, in Cornwall the festival fires are kindled in the month of June, on the eve of John the Baptist's and St. Peter's day [1]: in Ireland, Beltein is celebrated on the 21st of June, and the people then pass through the fires.[2] A similar instance of irregularity may be observed in the celebration of an old Oxfordshire festival, called Hoketyde, which is universally agreed to be a commemoration of a massacre of the Danes, in the time of King Etheldred.[3] But that happened on a Friday, and on the 13th of November, 1002, though the festival is kept on Tuesday, in the second week after Easter. It has, indeed, been suggested, that the tradition has made a mistake [4], and that Hoketyde being derived from the German Hockzeit, a wedding, the event to which it refers must be the expulsion of the Danes from England, after the sudden death of Hardicanute at his wedding; and, accordingly, women bear the chief rule at the feast, which would not be so proper, if it related merely to a massacre: in this case, it is an additional proof how long customs may endure,

[1] Borlase's Antiq. of Cornwall, p. 130.
[2] Macpherson. Crit. Diss. xvii. 286.
[3] Plot's Hist. of Oxfordshire.
[4] Trans. Soc. Ant. vii. 168.

when their origin is forgotten, and when they can only be explained by the assistance of Etymology. Enough has now been said, to shew the futility of any objections that may be taken to the deduction of some mysterious facts and names from an æra so remote as the Deluge; and a way has been opened out, to clear up some obscurities of ancient history, by only allowing a fair extent to that influence of superstition which, by an abuse of man's highest privilege, a subjection to a sense of religion, is sure to be generated in all unenlightened minds.

## CHAP. IV.

### EVIDENCE THAT THE PATRIARCHS WERE DEIFIED IN INDIA, BEGINNING WITH NOAH AND HIS SONS.

As a river wears away the rock on which it runs, so that, after the lapse of ages, nothing remains of the original channel but some projecting points where the stone has been harder or the current more tranquil, so the progress of civilisation wears away the surface of primeval usages, till at last we can only conjecture their original shape by observing here and there some relics still undestroyed, where its force has been less active, or the material more durable. In the unperishing works of a rude age, unsparing of labour, when required by religion, whether true or false, in the caves of Ellora, and the Pyramids of Egypt, and the Cromlechs of Ireland, and the Stonehenge of England, we may discern vestiges of opinions that once prevailed over all the ancient world; and though soon supplanted by the inventions of civilised society, as in Greece, and Italy, and Hindostan, they have retained a longer existence in more barbarous countries, and still survive in some. A strong sentiment of veneration for their ancestors prevailed in the earliest ages, the natural consequence of a patriarchal form

of government, especially when the duration of life was so much prolonged beyond its present term, that a whole tribe might look up to one living head as their common parent, ruler, and instructor: it still prevails in those countries which have had little intercourse with the rest of mankind, and have lived for ages on the same spot, in a little microcosm of their own. Thus, for instance, we learn from Sir Stamford Raffles[1], that among the inhabitants of Pasumah, in the Island of Sumatra, a people almost unknown to Europe before his visit, "the manes of their ancestors are held in the highest veneration, and are esteemed not inferior to the Gods themselves. They suppose them to take concern in the welfare of their posterity, over whom they are always watchful:" and in the neighbouring Island of Nias, "wooden images considered as representatives or memorials of their ancestors, for whom they have a great reverence, are regarded as a kind of *lares* or protecting household Gods."[2] Worship is performed to them in Pasumah by sacrificing a buffalo, a goat, or even a fowl, by prayer, and by fasting sometimes for fourteen days, but generally two or three; and it is very remarkable, that Gunung Dempu[3], a volcanic mountain, is looked upon as the sacred abode of the Devas, and the souls of their ancestors occupy the regions of the moun-

[1] Memoirs of Sir S. Raffles, p. 337.

[2] P. 493.

[3] The natives conceive that the guardian genius of their country has his abode in Gunung Dempo, or the sacred mountain, and that the Devas and inferior deities have also their residence there, p. 324.

tains. The same superstitious veneration of ancestors marks the religion of the Hindoos: the Pitris, or Progenitors, are an inferior race of deities to whom oblations are offered, and from whom the Devas and Danavas proceeded.[1] Now these were considered good and evil spirits, which can no otherwise be reconciled with their descent from the progenitors of the human race, than by supposing them to be in fact the heads, perhaps the priests, of two rival religious factions[2]; the object of both being the introduction of new rites into the old patriarchal worship, and both being exalted by their adherents to the honours of a superior order of beings; with this difference only, that they who were ultimately successful in the contest were deemed good genii, and the unsuccessful met the usual fate of the unfortunate, and were declared bad. The peculiar character of their respective rites it may not be difficult to conjecture, when it is considered, that Deva is the name given by the sacred books of the Brahmins to the sun[3], and that Danava is the plural of Danu, who is also said to be their father.

[1] Institutes of Menu, c. iii. v. 201.

In the Mahabarit it is said, that 1072 years B. C. a Brahmin from Jarcund introduced the worship of idols, and in a manner obliterated all traces of the old religion. For then every great family moulded their silver and gold into images of their forefathers; and setting them up as objects of worship among their vassals, there arose in the land gods without number.

[2] Dow's Hist. of Hindostan, i. 16.

[3] There is no subject, says Mr. Wilford, on which the modern Brahmins are more reserved, than when closely interrogated on the title of Deva, or god, which their most sacred books give to the sun. — *Dissertation on Egypt and the Nile.*

For "Nuh," says Sir W. Jones, "is the proper name of Noah." It is evident, that these Pitris have been confounded by an all-confounding superstition with the first restorers of the world after the flood: for they are considered "Primeval deities who have laid arms aside," [1] and the dark half of each month was sacred to them, and the places on which they might be consulted were either on the summit of the highest mountain in the Island Suvarneya[2], where the gardens of the Hesperides were placed by the Puranas, or else in a narrow cave in a small island; which are Arkite modes of worship, as will be seen hereafter. But it is certain, that they properly ascend no higher than to the second generation after the flood; for they are the offspring of another set of deities, seven in number, and inhabiting the mountain Meru, who were preserved in the ark, and are called Rishis or penitents, because they obtained their sanctity by a Lunar Penance.[3] If we set aside the nonsense of modern Brahmins, the Lunar Penance mentioned in the Institutes cannot but appear remarkable, when it is considered that the Pitris are said to inhabit the moon.[4] This is a point of so much importance, that I shall have occasion to revert to it hereafter: at

[1] Institutes of Menu, c. iii. v. 192.

[2] They also inhabit Chandra Dwip the Lunar Island.

[3] Institutes of Menu, c. xi.

This penance, say they, consists in the devotee eating for a whole month no more than thrice eighty mouthfuls of wild grains. The reward is the obtaining the same abode as Chandra the regent of the moon.—*Moor's Pantheon*, p. 92.

[4] Institutes of Menu, c. i. v. 66.

present the number seven calls for some notice; for the number of those preserved in the ark was eight. But numbers and names, that have been preserved by tradition, are often covered with a cobweb of obscurity from various causes. The principal personages both in classical and Hindoo mythology are sometimes androgynous; Venus is represented with a beard; the moon is both Lunus and Luna [1]; Brahma divides himself into two bodies, the one male, the other female; Siva and Parvati are sometimes combined in one body [2]: and all this is because the patriarch is sometimes viewed separately and alone, at other times in conjunction with his wife, as the parent of the postdiluvian race. Sometimes the number alone is preserved without regard to relationship or sex; and then the same names and the same qualities are attributed to all, and it is difficult to make out whether the characters are distinct, or one and the same re-appearing on the stage under various disguises of fable: thus, on the one hand, Sir W. Jones suspects, that all the Menus are reducible to one, who was called Nuh by the Arabs; and probably, he adds, by the Hebrews, though we have disguised his name by an improper pronunciation of it. On the other hand, Mr. Wilford suggests, that the seven Menus, the seven Rishis, and the seven Brahmadicas, or children of Brahma, were the same, and

[1] Lunam masculum deum, ut plerique omnes in oriente populi, Ægyptii ducebant. Salmasius in Jul. Salin. Polyhist. p. 311. The Anglo-saxons according to Sharon Turner did the same.

[2] See Moor's Pantheon. Plates 4. 27.

make only seven individual persons.[1] The seventh Menu, however, was undoubtedly Noah ; for in the Matsya Purana, which will presently be noticed, the Mosaic deluge is described in terms that admit of no mistake or doubt, and in the book, which is called the Laws of Menu, he calls himself the secondary framer of all this visible world.[2]

He has the title of Satyaurata, because he belongs to the Satya Yug,[3] the first or golden age of the Hindoos[4]; and Vratta is a circle: hence his name imports the originator of the circle, or the author of the circular worship. It will be shewn hereafter, that circular enclosures were Arkite temples, and that the mode of worship was by circular gyrations. Now if Sraddha and Vratta are the same word, as sylva and υλη are, it may be conjectured, that whether it be now practised or not, this was the ceremony prescribed to the devotee, in the laws of Menu. "Each day let him perform a Sraddha with boiled rice and the like, or water, for thus he obtains favor from departed progenitors; this act of due honour to departed souls on the dark day of the moon is famed by the appellation of Pitrya or Ancestral."[5] Great stress is laid upon the offerings on these occasions. An oblation by

[1] As. Res. v. 246.

[2] Sir W. Jones's Works, iii. 336. 729.

[3] Satya seems to be the same as Satwa, which signifies truth or purity, and is a title of Doorga or Parvati, the mountain born, considered as the author of existence. It corresponds with the Sydic of the Welsh bards.

[4] Moor's Pantheon, p. 167.

[5] Sir William Jones, v. vii. 166.

Brahmans to their ancestors transcends an oblation to the deities, because that to the deities is considered as the opening and completion of that to ancestors [1], and therefore it is ordained, that having satisfied Agni, alias Jivani, Soma, and Yama, they should proceed to satisfy the manes of their progenitors, who are called by the sages gods of the obsequies, and the chief of the twice-born."[2] In those deities, tradition seems to have preserved the names of Japhet, Shem, and Ham; unconsciously, however; for otherwise less honour would not have been paid to them, than to their children; but this fact admits of an easy explanation: their deities of a later age being called Devas, and these being the offspring of the Pitris, the earlier objects of their worship, who were most truly twice born, first into the antediluvian world, and afterwards into the new world out of the ark, came to be confounded with the descendants of their own children. The stream of superstition was so turbid and muddy, that it was difficult to see the bottom of it; but now, since its impurities have partly been deposited by lapse of time, it is somewhat more transparent. Agni and Soma being viewed as the sun and moon, were justly held in less honour than the progenitors; for that sort of worship was posterior to the other as well as inferior, a fact sufficiently implied in the history of those divinities: for one of the ark-preserved saints, the children of Menu, (Atri), was

[1] Sir W. Jones, vii. 166. [2] Ibid. vii. 186.

the father of the moon [1], and another, (Casyapa), was the father of the sun. [2] It is no objection to this statement, that one of these same Rishis had a name which corresponds to Allsun [3], nor that the sun and moon were said to be two of the eight guardian deities of the world. For when the worship of the heavenly bodies grew out of the decay of true religion, it was a natural mode of conciliating the elder superstitions to represent them animated by the spirits of men already deified, whether their apotheosis were of recent or of ancient date; whether they were kings and heroes not long deceased, or members of the patriarchal family. The first king of Hindostan, says Dow, is said to have been Krishen; not that Krishen whom the Hindoos worship, but a man of wisdom, policy, and courage, who lived to the age of 400 years. The historian is mistaken: for the Krishen, or Krishna, whom the Hindoos worship, was an incarnation of Vishnu; that is to say, he was a man; and it is not difficult to discover who that man was, by comparing the historical and mythological traditions: his age was 400 years; an age attained by none since the days of the Patriarch: he peopled 2000 towns; *i. e.* from him the earth was re-peopled after the deluge. His vizier was Brahma, the father of many arts, of writing, and of

[1] Under the name of Chandra.—*Moor*, p. 90.
[2] Under the name of Surya.—Ibid. p. 281.
[3] Viswamitra.
[4] Agni and Soma.

working in wood and iron. Now Brahma, or Brimha, signifies the wisdom of God, and by means of wisdom imparted to him from that source, the second father of the human race transmitted to his descendants the arts by which he constructed the ark.[1] Let us next turn to his mythological character. For a certain time, he was hidden in the moon, which it will be seen hereafter was a common type of the ark; and in one legend, he is represented to be the conqueror of the demon of the ocean, who had swallowed up the children of his spiritual preceptor[2]; but his most singular exploit was the lifting up a mountain, under which his votaries found shelter from the wrath of Indra, the god of the elements, who sent a deluge to destroy them.[3] The ark, or real place of shelter, is evidently confounded in this tradition with the mountain on which it rested: almost every age has added some inventions to adorn the character of Krishna, which have given him a very diversified aspect; but these circumstances are sufficient to identify him with Noah in his origin. Both Satyaurata and Krishna are avatars, or incarnations, of Vishnu[4]: now Vishnu, alias Surya, is the sun, and Krishna is the sun, both in Irish and in San-

[1] Krishna, says Vallancey, is from Crisean, which in Irish means holy, pure, a priest.—*Vindication of Hist. of Ireland*, p. 82.

[2] Moor's Hindu Pantheon, pp. 198. 213. Plate 62.

[3] Moor's Pantheon, p. 199.

[4] Ibid. pp. 112. and 280. Vishnu is a personification of the sun, or conversely the sun is a type of him. Ibid. 16.

scrit; but Yama is another name of the sun [1]; if, therefore, Yama is derived from Ham, both he and his father were worshipped under the same type. Hind, who probably was the first settler in the country to which he gave his name, is said by the author of the Mahabarit [2], to have been the son of Ham; but 'Hindoo,' according to Dow, signifies the moon. Thus, in three generations after the deluge, we discover appellations of the heavenly bodies bestowed upon the fathers of the human race. And yet history affirms [3], not only that Hind continued, in imitation of his father, to worship the true God, but that his descendants followed his example; till in the time of Marage, (B.C. 2129), a person came from Iran, and introduced the worship of the sun, moon, and stars, and their proper element, the symbol of fire. The date thus assigned to the introduction of the Magian and Sabian superstitions is very likely to be correct; but the names, which the Hindoos gave thereupon to their ancestors, show that they had previously been in the habit of paying them some sort of adoration, and not being willing to dismiss them altogether, they reconciled the two systems by the ingenious device of Avatars, by which they unsphered their radiant deities for a time, and brought them down from heaven to earth, incarnating them in the per-

[1] The sun in Bhadra had the title of Yama, says Mr. Wilford, Asiat. Res. iii. 409.

[2] Translated into Persian from the Sanscrit, by Sheek Abul Fazil, in the reign of Akbar, and quoted by Dow.

[3] Dow's Hist. of Hindostan, i. p. 16.

sons of those whom they had deified before. With respect to these two persons in particular, Yama and Hind, their original connection with the era of the deluge is strongly marked by several circumstances, which seem to lie at the bottom of their worship, whatever superstructure of fiction may have been raised upon it afterwards. "Yama," says Ward [1], "who judges the dead, is worshipped annually on the second day of the moon's increase, by making an image of clay, which is then thrown into the river [2]: they offer water to him every day, and some worship no other gods. His dwelling is at Yumaluju, which is surrounded by water, and where rewards and punishments are awarded." But "the fourteenth day of the dark half of the month Aswini, is peculiarly sacred to Yama; bathing and libations are auspicious on that day, and on the following, torches and flaming brands are kindled, and consecrated to burn the bodies of kinsmen, who may be dead in battle, or in a foreign country, and to light them through the shades of death to the mansions of Yama." [3] This is a remarkable illustration of the manner in which the genuine diluvial rites came at length to be superseded by those of fire worship. The dark half of the month typified the darkness of the ark; the 14th day of that dark half was the exact period of the moon's increase, when her form is the crescent, which, as I shall have occasion to

[1] Ward's Hindoo Mythology, p. 73.
[2] This is like the worship of Doorga, of whom more hereafter.
[3] Moor's Hindoo Pantheon, p. 305.

show, was a perpetual type of the ark; and in this case, no other reason can be assigned for the selection of that particular period, since even amidst the chaos of eastern mythology, Yama is never confounded with the moon. The burning of the dead commemorates the destruction by that catastrophe; and the lighting of torches, like the sacred fire, which the miracle-mongers of Jerusalem pretend to receive from heaven, is a symbol of the light which flashed upon them, when they emerged from the darkness of the ark into the open day. And this part of the ceremonial remained when the rest was disused and the cause forgotten. As the judge of departed souls, Yama, or Dhurmarajah, as he is called, the king of justice, resembles the Grecian Minos [1], of whom Virgil says, "ille silentûm conciliumque vocat, vitasque et crimina discit." But Minos was undoubtedly Menu or Menus, *i.e.* Noah. One of Yama's titles is Kala, or Time, a sign of his identity with Noah; but as this point has not yet been discussed, a better proof may be drawn from another of his titles, Pitriputee, the Sovereign of the Patriarchs; where we observe again that invariable disposition of mythology to mount up to the original source, and consequently to blend the history of the first man of the postdiluvian world with that of his sons and immediate descendants.

[1] Noah, or Nuh, as his name is spelled in Hebrew, is the same with Menu; which, in the nominative case, is Menus, who bears etymological, and historical, and mythological affinity with Minos, like him a great lawgiver, and the reputed son of Jove.—*Moor's H. P.* 306.

On this account when Homer had to reconcile the history of Minos with his fabulous descent from Jupiter[1], he had no difficulty in extricating himself from the embarrassment by merely inverting the order, and making Deucalion not his father but his son. That Menu or Minos[2], in this his secondary character, was really one with Yama or Ham, the son of Noah, may be inferred from this; each of them is called the Offspring of the Sun (Vaivaswata), and Lord of the Obsequies (Sradhadeva). The place where rewards and punishments are said to be distributed is Yumaluyu, a mountain like Ararat at the close of the deluge, surrounded by water. Now the accent being laid on the second syllable, the sound is nearly the same as Himalaya similarly pronounced: but if it be the same mountain, the etymology is evidently different from that which is usually assigned to it; it means the abode of Yumu or Yama, for it is spelled in both ways.[3] That they are the same mountain is extremely probable, for Himalaya too has many diluvian symptoms. One of its peaks is called Kedarnath, *i. e.* the Mountain of the Ship[4]; for in that very

[1] Hom. Il., N. 451.

[2] Minos, as the judge of departed souls, corresponds with Yama, himself the same as Menu.—*Moor*, p. 306.

[3] In a subsequent chapter I shall have occasion to show that there is another etymology with equal pretensions to probability, which would make the mountain the residence of the father, instead of the son. But this uncertainly rather tends to strengthen the argument than to weaken it; for a Paronomasia which would make the name applicable to both, would obtain for it a much more general acceptation.

[4] And from these hills flow the Kedar Ganga and Sheo Ganga. —*Asiatic Researches*, v. 45.

ancient language, the Irish, Kuadar is a ship, and temples are dedicated on the hills to Kedara. Another peak is called Bhadrinath[1], *i. e.* the Mountain of the Moon, or perhaps of the Baris: there is a temple upon it, and it is a famous place of pilgrimage for the Hindoos. These two peaks are the extremities of a ridge called Nundidevi, *i. e.* the Divine Bull; for Nandi or Nundi was the bull of Siva, of whom more hereafter; and thus there must be a striking resemblance to Mount Ararat as it is represented by Kotzebue. Another of these mountains is the Meru of Hindoo fable, called Sumeru by the modern Pundits[2]; from it the sacred Ganges flows, the representative of the ocean, and in that part the mountain has three peaks; a diluvian form exhibited in the trident of Siva as well as of the classic Neptune. On the Rham Ghur frontier there is a mountain more evidently derived from the Baris or Ark; it is called Parisnauth. Its summits are eight in number, the number of those who were preserved; and the highest is called Asmeed Sikur, or the Peak of Bliss. Parus Nauth Ishwara is the Patriarch of the Jeynes, of whose feet the impressions are shown on a hill called Chandra Gurus (the Mountain of the Moon), from whence he sprang up to heaven. Now Iswara is a name of Siva signifying

[1] Bhadra in Sanscrit is beautiful; but it is a common appellation of the moon, in Hebrew, Arabic, and Persian, as well as in Sanscrit. —*Moor's H. P.* p. 295.

[2] Heber's Travels, ii. 152. 195. 209.

Lord, and he is said to have descended on earth after a great deluge from which but few escaped, to restore arts and sciences to the race of man.[1] He is also called Vagiswara or Vagisa, which is commonly pronounced Bagis[2], and is probably the same as Bacchus. "Parusha," says Mr. Colebrooke, "means the primeval man[3], and a hymn in the Veda bears his name[4], in which he is represented as a sacrifice of the Gods, and the framer of the worlds; the moon was produced from his mind; the sun sprung from his eye, &c. Seven were the moats surrounding the altar." It is remarkable that the Indian Ararat, Meru, is supposed to be surrounded by seven seas. "By that sacrifice the Gods worshipped this victim; such were primeval duties, and thus did they attain heaven where former gods abide."[5]

[1] Wilford's Dissertation on Egypt, As. Res. v. iii.

[2] Moor's H. P. p. 45.

[3] Asiat. Res. viii. 470.

[4] Ibid. vii. 251.

[5] This hymn is recited in honour of deceased ancestors: it mentions a universal sacrifice, which is plainly the destruction of mankind, though the victim and the priest are confounded together; the threefold being that rose above this world, and from whom all things were produced, is Noah, and the Gods who worshipped him were his descendants.

# CHAP. V.

## ON BUDDHA.

NOAH'S GRANDSON PHUT WAS BUDDHA, WHOSE NAME WAS CHANGED INTO FO AND PO; HENCE THE RIVER PADUS, AND HIS FOOTSTEP THE SREEPAD.

It would be strange indeed, if among a people like the Hindoos, whose writings go back so far in chronology, and whose history is full of traditions, and who pay such singular honour to their remotest ancestors — it would be passing strange, I say, if among them no memorial had been preserved, no mythological notice, no fabulous record of that illustrious ancestor, from whom Hindostan derives its name. We may reasonably expect, therefore, to find Hind under some other name, some name worthy of the founder of so vast an empire, and, according to the custom of eastern polytheism, honoured with religious adoration. Now if Hind was one of the sons of Ham, as the Mahaberit affirms, we shall doubtless find him enumerated among those sons in the Mosaic history. In Genesis, then, the name of one of his sons is Phut; he is the only one of whose progeny and their settlements nothing more is recorded. The other

three were founders of nations in the immediate vicinity of the Israelites; Cush in Babylonia, Mizraim in Egypt, Canaan in Palestine; and in like manner it may be supposed that the fourth branch of this aspiring family became the parent of another mighty nation, although too remote to interest those for whom Moses wrote his history. Now in the religion of Hindostan or the country of Hind[1], we find a person of the same name, with the sound only a little hardened, who was venerated not only in the Indian Peninsula, but throughout all Asia eastward of the Ganges. The origin of this worship is buried in unfathomable antiquity; but that Bud, or with the final aspirate Budha, is in fact the same as Phut[2], cannot be reasonably doubted by any one who considers the various transformations which it has certainly undergone in the different languages of the East. "His special name," says Upham, "Boodh, or Budhu, or Budha, is often called Boudh, Bod, Bot, and by the arbitrary substitution of F for B, and

[1] Tradition often mistakes two names of one person for the names of successive generations. Hence one Indian version of this history is, that "Buddha the son of Indu married Ella (*i. e.* terra) a grandchild of Surya, or Mana, from which union sprang the Indu race. They deified their ancestor Buddha, who continued to be the chief object of worship untill Chrishna," who was of the same family, if not the same person under another name. Arrian mentions Βουδείαν and Κροδεύαν, among their earliest ancestors. — *Trans. As. Soc.* ii. 280.

[2] A sarcophagus of Phutus was sent to the British Musem by Mr. Grey, in which the name of Buto, or Bhuto, appeared to form a part of the names of the deceased. It is extraordinary that Young should not have recognised the one in the other. See his letter to Mr. Bankes, Journal of Science, xiv. 259.

P, Fo, or Pho, arising from the changes of the cognate letters B, P, T, and D. By the Japanese and Chinese he is called Abbuto and Buto." [1] "In some parts of India," says Moor, "it is pronounced Booda or Butta; he is the Bud or Wud of the Pagan Arabs; Pout in Siam; Pott or Poti in Thibet; But in Cochin-China; Fo, Foe, or Fohi in China;" [2] and as Paulus is pronounced Taulus in the countries bordering on the Nile [3], so Pot or Pout was changed into Toth, Thoth, or Touth, *i. e.* Taautos. Thoth, it is well known, was the Egyptian Mercury, and Budha is the Hindoo name for the planet Mercury. Accordingly when the Sepoys of the Indian army under Sir David Baird marched through Egypt, they recognised their deity in the sculptures of that country. The Scandinavian Woden is only one step beyond the Wud of the Arabs, and the same day in the week was sacred to Mercury among the Latins, to Budha among the Hindoos (Budvar), and to Woden among the Scandinavians (Wednesday). Fo may seem still further off in sound than Woden; but a fact similar to that related of the Sepoys identifies the idolatry of the Indians and Chinese. "When the Chinese deputies to Ava beheld the Burman god Buddha Gaudma, they immediately recognised in Bud their own national idol Fo, and worshipped

[1] History of Budhism, note to ch. ii.

[2] Moor's Hindu Pantheon, p. 239. The religion of Fo, or as it is pronounced at Canton, Fut'h, is that of Bud'h.—*Davis on the Chinese*, ii. 79.

[3] Wilford in Asiat. Res. vi. 533.

him accordingly. The mother of Bud was Maya, of Fo Maye; the Teeshoo Lama is considered an incarnation of Fo by the Chinese, and of Buddha in Thibet."[1] Indeed there is no difficulty at all in accounting for the change of Bod into Fo. The Chinese reject all terminating consonants, and they have no sound of B in their language; in our own the substitution of V or F for B, is of very familiar occurrence in words derived from the German; thus eben becomes even, gabe gave, habe have; so also self is derived from selbst, half from halb, and the old English word lief from lieb. "Pout or Poot is the name of the planet Mercury in the Balic term for Wednesday, which is the day of Bod in all the Hindoo languages: the Tamulic having no B, begin the word with a P; the vulgar Siamese reduce it to Po."[2] On the other hand the Scythians, from whom M. Paw supposes the Chinese to have derived their Budhism[3], were like the Arabs, without any character to express P, and therefore used F instead of it; as in Farsi for Parsi, a Parthian or Persian.[4] However, the truth is, that if the final consonant is to be suppressed, the Chinese Fo approaches much nearer to the original Hebrew word Phut, than the Indian Budha. That this parent of the Indian tribes could not be removed further than one generation from the sons

[1] Symes's Embassy to Ava, ii. 398.
[2] A. R. i. 170.
[3] Recherches Philosophiques sur les Egyptiens et les Chinois.
[4] Vallancey's Coll. D. R. H. p. 624.

of Noah, and consequently that the tradition is probably correct which states him to be the son of Ham, may be inferred from several circumstances. 1. History records no conqueror or legislator whose name could be so extensively venerated in that part of the world, and mingled with the religion of so many nations spread over so wide a space. It is impossible to imagine any satisfactory explanation of this remarkable fact, without resorting to the root from which so many branches sprung, and this will bring us back nearly to the reproduction of the human race. 2ndly, in the same way as Janua is derived from Janus, because it was his office to open, in token of which he held a key in his hand, and as Naus and Naos are derived from Noah, because he was the master of the ship, and that ship was long considered the most sacred place of worship, so there are numerous derivatives from Budha, considered as the first Architect, the first settler in India [1], the first who raised houses, or constructed dwelling places in that part of the world; and these derivatives from his name, all signifying an *abode*, are so very numerous, and occur in so many of the most ancient languages, that a notion so

[1] Some have supposed that the Avatar of Budd'ha has reference to Noah, and that he visited India. Like Brahma and Bacchus, he planted the vine in the countries through which he travelled: he conquered the Yakshas or dæmons of Ceylon, and set them adrift upon a floating island. — *Capt. Low on Buddha, Tr. As. Soc.* iii. 158. But as the same authority refers that event to the 156th year of the Kali Yug, or last period of the world, it will better coincide with the settlement of that country by Phut.

universal must have originated before any great dispersion of mankind. An abode is in Hebrew Beth; in Chaldee Betha; in Syriac Bitho; in Arabic Beith, in Turkish Beit; in Persian Bat; in Basque Bet; in Gaulish Bwth or Both; Bod: in Gaelic Buth, Boot; in Irish Botan, in Breton Bod; in Teutonic Bod [1]; and what is very remarkable, in Chinese it is Fo. 3rdly, This name, under one form or another, has a constant aspect towards the deluge. Unfortunately fear engenders superstition, much more readily than love does piety, and the consequence has been that the instruments of evil were worshipped as much or more than the author of good. Hence dæmons have had their share of religious rites, and rivers have been held sacred as representatives of the deluge.[2] Herodotus reports, that they were the principal objects of Persian worship, and Seneca notices the veneration with which the sources of great rivers were regarded.[3] These sources seem to have been more particularly sacred, because they were usually found on mountains, and were thus connected with

[1] M. Bullet, Memoires sur la Langue Celtique, p. 2.

[2] Streams and fountains were sacred in Greece, and Strabo mentions a great number of temples, élevés sur des eaux et consacrés à Diane, reine des eaux, ou à d'autres divinités relatives au même élément. — *M. Court de Gebelin, Monde Prim. Disc. Prelim.* p. 198.

[3] Magnorum fluviorum capita veneramur. — *Sen.* Epist. 41. Les Perses rendaient à l'eau un culte religieux, les Gaulois rendaient les mêmes honneurs à cette élément. Les Gaulois avioent aussi le plus grand respect pour les lacs et les marais, parcequ'ils croyaint que la divinité se plaisait à les habiter. On joignait à ce culte celui des fleuves, des] rivieres, &c. — *Mythol. Comp. avec l'Histoire, par M. l'Abbe de Tressan,* ii. 325.

another branch of diluvian reminiscences. The Nile was worshipped in Egypt[1]; and if we can depend on Marco Polo's Italian version of the Ramayan, the name of Nila is given to a lofty and sacred mountain, with a summit of pure gold, from which flowed a river of clear, sweet, and fresh water.[2] Mr. Wilford describes two sources of the Nile, according to the notions of the Hindoos; that of Abyssinia, was called Nanda. Now the Ganges, also a sacred river, is represented by Hindoo artists flowing from an ox's mouth, on the side of the mountain Cailasa[3]; perhaps Nandi's, the sacred bull, the vehicle of Mahadeva, whose character is to be investigated by and by. The other branch is said to take its rise from the Lake of the Gods, Amara, between some mountains which seem to be part of Somagiri, the Mountains of the Moon[4]; the country round being Chandrestan, or Moonland, and most of the mountains and rivers in it having appellations relating to the moon.[5] Since, then, the moon in its first quarter was an emblem of the ark, we have here the three elements of diluvian worship,—the waters of the deluge, Mount Ararat, and the Ark. The Lake of the Gods is believed to be a vast reservoir, which

[1] Caillié says, that 'Nile' is a generic term, and not necessarily the Egyptian river. Thus the Dhioliba bears at Timbuctoo the name of Bahar el Nil. — *Travels to Timbuctoo*, ii. 76.

[2] A. R. Sir W. Jones, p. 271.

[3] On the top of the mountains of Lenar is a spring, upon the mouth of which is carved the figure of an ox.—*Ayeen Akbery*, ii. 60.

[4] Asiatic Researches, iii. p. 60.

[5] Ibid.

supplied all rivers [1]; not in matter of fact, of course; for the most ignorant must have known the contrary, but mythologically; and hence all rivers became sacred [2]: not fewer than twenty-seven are thus honoured generally in India; and in one single village [3] there are 360 sacred fountains. When the planet Jupiter entered the sign Leo, people came from great distances to worship the river Gungkoterry, dedicated to Kotum; but in another place, Abul Fazel gives what appears to be another version of the same story, and which is very remarkable, because it points out the real origin of the sacred character ascribed to the river. "At that same period," he says, "a hill arises out of the middle of the Ganges, and remains for a month, so that people go upon it, and perform divine worship." [4] It would be difficult to select a more striking instance of the facility with which tradition blends itself in matters of religion with the phenomena of nature, and engenders superstitions unreasonable, and at first sight unaccountable, because their origin is forgotten. The Hindoo continues a practice prescribed by immemorial custom; but he knows not why: but when we consult the records of remote antiquity, to discover the origin of that custom, it is obvious, that the retiring of the waters from a mound of sand, such as the conflu-

[1] Asiatic Researches, iii. 60.

[2] The source of the Nerbuddah (qu. river of Budha?) is held sacred by the Brahmins — so are the Talee and Tapty. — *Ayeen Akbery*, vol. ii.

[3] Kehrow, ibid. p. 129. [4] Ayeen Akbery, ii. 28.

ence of two rivers often forms, gradually emerging from the bed of the stream as its depth is reduced by the dryness of the season[1], is no unapt image of the retiring of the deluge, when the tops of the mountains were first exposed to view. For the same reason, at the same time of the year, the Ganges was peculiarly sacred at its descent from the mountain which bears the same name; for the Himalayan peak, that overhangs its source, is called Gungotree.[2] Since, then, rivers have obtained their sacred character, because they are representatives of the deluge, if Buddha have given his name to one of much celebrity, that circumstance may be supposed to infer some near relationship to the men of the ark, at least in the minds of the people among whom that name retained its place. Now the river that traverses the north of Italy at the foot of the Alps, in Piedmont, bears the name of Buddha: its ancient name was Bod-incus; whence also it was called the Po, which is a very slight variation from the Fo of the Chinese. Fo in Irish, and Vo in Japonese, signify a prince, a chief[3]; and

[1] That such is the real explanation of the mount rising from the river, and magnified into a hill by imaginations under the influence of tradition, may be shown from another passage in the same work. When the planet Jupiter enters the sign Leo, for a month's continuance the soil near Gurgong is so intensely hot that it burns the trees; and a kettle set upon the ground will boil. ii. 298.

[2] The Gungkoterry of the Ayeen Akbery, with a strong accent on the last syllable, sounds exactly the same as Heber's Gungotree; the y being pronounced as it is every where but in England.

[3] Japonium omne nomen uni quondam parebat imperatori cui titulus Vo seu Dairi.—*Maffeus, Hist. Ind.* c. xii. 568.

the Po is called, by Virgil, king of rivers. Foe in Chinese betokens wet, as Fo in the Irish word foal, water.[1] This river has three sources[2], but one alone is called the Po, which, like the Ganges, bursts in a full stream from the side of a high mountain, anciently called Mons Vesulus, now Monte Vizo, which is full as great a change as that of Fo from Bud or Phut. It is remarkable that the Ligurian interpretation of Bodincus was bottomless[3], and a similar meaning may be assigned to Vesul: for Sul in Chaldee is bottom[4]; and Ve, in the composition of Latin words, sometimes means without.[5] Thus Vecors is without understanding, and Vesanus without sanity.[6] The meaning of the name, therefore, may have been transferred from the hill to the stream which flowed from it, in the same way as the name itself has been transferred, in another instance, from the hill to the city built upon it. Vesoul, a French city, in the department of the Upper Saone, stands upon a Mons Vesulus, the base of which is washed by a rivulet. The same word, however, will bear another meaning, equally pertinent to this inquiry; for

[1] Vallancey, Collect. de Reb. Hibern. iii. 139.

[2] Padus a jugis Alpium fusus ex tribus fontibus oritur, ex quibus uni vocabulum est Podus. — *Isidorus, Originum*, l. xiii. c. xxi.

[3] Fundo cavens. Pliny, iii. 16. M. Bullet says, that in Gaulic Bod is bottom, and enc, or inc, without. — *Mem. sur le Lang. Celt.* i. 447.

[4] שׁוּל Fundum.

[5] Ve particula tum intensionem significat, tum minutionem. *Aulus Gellius*, l. xvi. c. v.

[6] Vecors et Vesanus privationem significant cordis et saniatis. — *Macrob. Sat.* l. vi. c. viii.

from the same root an Arabic word is formed, which signifies a stone lifted up [1], and also the first month of the year; and since grammarians say that Ve in composition is intensive as well as privative, the whole word may have signified, originally, *the* rock which was left bare by the waters in the first month; in the same way as Vesuvius is, probably, *the* burning mountain, from a Syriac word Shub, signifying to burn.[2] The Ve, however, may have borne a more important sense, if it can be allowed to have had a common origin with two Celtic words; for Fou in Welsh, and Vou or Vau in Cornish, signify a cave. But if a recent author is to be trusted, there is yet another sense of that little word, still more to the purpose; "The Persians, it is stated, used to prefix the syllable Veh, sacred, to their rivers." [3] If this be so, the meaning of Vesul will be the sacred rock. But Bodincus also is capable of another interpretation, and may mean, the young Budh [4], who, when he left the ark,

[1] Under the root שׁוּל, Castell gives the Arabic nouns Shiwal and Shewal, Lapis qui extollitur, and Mensis decimus, primus Arabum.

[2] ﺷﺐ Arsit, inflammavit. — *Castell.*

If Paisana, the name of the town near the source of the Po, be no modern invention, but a remnant of antiquity, it may be supposed that the river was once called Pison, *i. e.* the Ganges, for so that river was interpreted by Eusebius and Jerome; and the oriental origin of the natives is shown in their name Taurini. The inhabitants of Paisana were indeed called Vibienses by the Romans, which may have implied the people of Bud or Bo.

[3] Lardner's Cabinet Cyclopædia, Geography, p. 83.

[4] Incus from ינק infans: one of the Arabic names for Noah is Inguc. Inachus has probably the same origin.

was supposed to have been born again, and commenced another avatar, notwithstanding the Ligurian interpretation given by Pliny; for probably he knew nothing about it, and was easily satisfied with any explanation which tended to magnify "the king of rivers." This very title, however, must have been derived from some other cause than its magnitude: for what is the Po compared with the Rhine, or the Rhone, or the Danube, all rivers well known to the Romans? much less was its importance sufficient to exalt it to the heavenly sphere; and whatever might be the partiality of Italians for their largest river, if the figure of Eridanus had been drawn by the astronomers of Greece from the river Po, they would have hardly assigned to it a situation south of the equator, and reaching almost to the antarctic circle, where it never could be seen by the inhabitants either of Italy or Greece. The astronomical poet Aratus calls that constellation "the remnant of Eridanus, the stream of many tears."[1] If Eridanus be nothing more than the river Po, these words have no meaning: but if it be a vestige of the deluge, a memorial of that woful catastrophe, the description is significant and forcible. Ovid makes Phaeton, when the course of nature was disturbed by his driving the chariot of the sun, fall into the river Po: he refers to some vague tradition of a day of entire darkness

[1] Λείψανον Ἠριδανοῖο πολυκλαύστοιο ποταμοῖο. Arat. Phænom. p. 47. Ox. 1672.



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at that time [1], and describes the waters quenching the three-cleft flame that consumed him.[2] Why was the Po selected for this purpose? Why not the Adriatic, or the Mediterranean, if it were not a type of something greater than either? And why should the flame be trifid? It is no character of fire; and though lightning is said to be forked, no one imagines it to be three-pointed. But the Indian Meru, or Ararat, was divided into three peaks, which were immersed under the deluge: if it had not been for the stubbornness of a tradition which he did not understand, there was reason enough for his keeping clear of the Po. Amber was said to come from the Po; and accordingly he is forced to metamorphose into amber the tears of Phaeton's sisters, dropping from Italian poplars into its waters; and yet he must have known perfectly well, that not a particle of amber is to be found in the Hesperian river of that name. Herodotus explains this difficulty: he had heard that Eridanus flowed into the northern ocean: any great river might bear that name as a type of the deluge; but perhaps it was the Baltic, and the Veneti who dwelt there collected the amber, which they carried to the Veneti of the Adriatic, who sold it to the Greeks; and so it came to be concluded, that the Padus of Italy was the Eridanus from which the amber

[1] —— et si modo credimus, unum
Isse diem sine sole ferunt.

[2] —— trifidâ fumantia flammâ. L. ii

came; but Ovid must have known better. Nevertheless, since Eridanus in the heavenly sphere flows from the foot of Orion, I cannot but suspect that the true name is, by a very slight transposition of the letters, Bodicnus[1], signifying, like the Sree Padum, on the high peak of Ceylon, called Samanella, the sacred footstep of Buddha, for another name of this river is Padus, and Pad[2] in Sanscrit is a foot. It is not a local superstition, nor confined to India, for there was one of these impressions at Mecca before Islamism prevailed: in the time of Herodotus there was one near Tyras, on the banks of the Syros or Dniester[3]; another, on the authority of a Hindoo traveller, near the north-west corner of the Chinese wall, and memorials of the same kind have been found on the banks of the Ohio. At Chemmis, in Egypt, the priests of the temple of Perseus[4] showed what was said to be the mark of his foot, two cubits in length: at Ponoodang, the stone is six feet in length, and three wide. That the foot bears the name of the

[1] The ιχνος of Bod; the right spelling, therefore, would be Bodichnus.

[2] From Pad comes pes, πους. Colonel Franklin remarked round the summit of the Pars'wanat'ha mountain twenty small Jain temples, in shape very much resembling an extinguisher (*i. e.* conical), and containing Vasu'pa'dukas or sacred feet.—*Trans. As. Soc.* ii. 530.

[3] L. iv. c. 82.

[4] Perseus, as well as Hercules and Mercury, was the son of Jupiter Picus, *i. e.* the Peak, and named Tarsus ἐκ τοῦ κρησμοῦ τοῦ ἰδίου αὐτοῦ ποδὸς. — *Malal. Hist. Chron.* 43. The name of the mountain was sometimes transferred to the priest of the mountain. Thus Bogdo is the name of a mountain in the Steppes of Tartary and of the Grand Lama of Thibet. The Dalai Lama lives in a temple on Mount Putala.—*Zwick and Schill. Account of Calmuc Tartary*, 1831.

person supposed to make the impression is evident, from the manner in which it is spelt by the Siamese, Shra Baat[1]: for among the Battas, in the Indian archipelago, one of the gods in their second triad is called Seri Pada[2], which seems to be a connecting link between Pater and Buddha; and if that personage was indeed Phut, as I have endeavoured to show, it is very remarkable that his name is to this day preserved in our English word foot. This Seri Pada was said to be a great navigator, an invariable attribute of the Noachidæ; and if we would learn the origin and meaning of the superstition, we must consult the Kamschatdales, who have a tradition of a universal deluge, and to this day point out the spot on the summit of a lofty mountain, where Kutka, who is also their supreme deity, is said to have stepped out of a boat, and peopled the world with human beings.[3] This is the true solution of a mystery which has never been satisfactorily explained. It may easily be imagined that the spot on which, after a twelvemonths' imprisonment in the ark, its captives first regained their liberty, and the patriarch impressed the mark of his foot upon the yet slimy soil, that spot must have long continued to raise emotions in the breasts of those who remembered the event, which can

[1] In a paper read before the Royal Asiatic Society by Captain Low.

[2] Sir Stamford Raffle Memoirs, p. 435.

[3] Second Voyage round the World by Sir O. von Kotzebue.

be scarcely understood by persons who have not floated like them upon a shoreless ocean, amidst the wrecks of a ruined world. Near that spot would the altar be raised which Noah builded unto the Lord, and which was afterwards placed among the constellations; and often would his sons bring their children to that spot to imprint upon their minds an awful recollection of the tremendous catastrophe, to warn them of the consequences of sin, and to offer with them a sacrifice of thanksgiving for their deliverance from the horrors of that period. The footmarks retained by the hardened clay would be thus associated with ideas of solemnity and religion, and attachment to a place accustomed to be regarded with reverence would soon produce imitations of them in situations where some resemblance was observed to the diluvian mount. In process of time the stones on which the imitations were carved, being considered sacred, would be conveyed to other places less difficult of access[1], but chiefly to the banks of rivers, partly because they also were sacred memorials, and partly because the *religio loci* would have been imperfect

[1] "At Allahabad," say the missionaries Tyerman and Bennett, "we were introduced into a subterranean temple dedicated to an idol, which we cannot name." It will be seen in the progress of this work, that they had no real occasion to be so much shocked by the idol, since, in spite of the Brahmins and their coarse metaphysics, it was only an emblem of the diluvian mount. "In a large chamber, 120 feet by 60, multitudes of images were discoverable in recesses of the walls and on the floor; but at length the sibyl brought us to a place where there was nothing to be seen, but the forms of two human feet cut upon a flat stone." — *Journal of Voyages in South Sea*, ii. 327.

without a supply of water; for so singularly is the original association of ideas preserved, even to the present day, that "the Shra Baat, worshipped by the Siamese, is generally covered with water, which the devotee sprinkles over his body to wash away the stain of sin. On each of the toes, moreover, is a double figure of the lotus[1], the emblem of the ark; hence in situations where there was no water naturally, tanks and reservoirs were made to furnish it: thus Beernagurgh, an ancient city, and therefore probably of a date anterior to the refinements of the Brahmins, has in it "300 idolatrous temples, each of which has a reservoir of water[2];" and on the same mountain of Ceylon, where the print of the sacred foot was to be seen, there is an extensive miry cavity, called Bhoput tank. Here again the word Put[3], the foot of Bho, or Fo, or Buddha, approaches very nearly in form and sound to the biblical Phut. This reservoir was also called the tank of Rabana[4]; but Rabana is not in strictness a proper name; for it means a tyrant. It is therefore a term of reproach, intended to degrade, and perhaps conceal, the real object of some proscribed worship; and who that object was it will not be difficult to discover from his history. The hero of the Ramayana is said in that poem to have constructed a bridge across the strait between

[1] Captain Low's paper, R. A. Society.

[2] Ayeen Akbery, ii. 65.

[3] It is written Sreepud as well as Sreepad. — *As. Res.* v. 39.

[4] Rabana, or Ravana, hence perhaps the Raven; the b and v being pronounced indifferently in various part of India. — *As. Res.* vol. v.

the southern point of the Indian continent and Ceylon; and having defeated Rabana in a trial of strength, like Ulysses among the suitors of Penelope, by bending the bow Danush, to have effected the rescue of the captive Sita. Now the fabled contests of pagan gods are often the real contests of rival sects: the votaries of Brahma record with triumph their victory over the more ancient deity of Ceylon, the god of the insular conical hill, of the rock basin, and the Sreepadum; for previous to this conflict he was all-powerful, and Brahma was no better than his herald. To despoil him of his insular honours Rama is represented to have connected the island with the mainland; for Ceylon [1], like other islands, was considered holy; and when the Mahommedans established themselves there, they fell in with that ancient superstition by determining that it was the paradise of Genesis, and that the divine foot was Adam's: wherefore the mountain is still called Adam's Peak; and an inscription that no one can decipher is supposed to be his epitaph. But "it seems to me," says the author of Roggewein's voyages [2], "that it regards Noah or some of his family, who established their dominion in this island, and who for that reason, by a figure natural enough in any oriental language, might be styled the father of mankind." The natives, according to Marco Polo, refer it to the

[1] It is called by the natives Lamca, or the Holy Island.—*Harris's Voyages*, ii. 677.

[2] Harris's Voyages, i. 289.

first introduction of idolatry into that country, which brings us back again to Hind or Buddha. The name they gave him was Sogomon Barchan.[1] Whatever may be the meaning of the first of these words, the latter is evidently his title as Khan, Commander, or Priest, of the baris or ship. Sita[2], the prize of victory, was plainly the sacred character of the diluvian or Boudhist worship transferred to the religion of Brahma by the success of his champions; for, being an incarnation of Lakshmi, she was produced by the agitation of the ocean round the mountain Mandara, and the lotus, the emblem of the ark, was her habitation, and she is said to have been adored by the whole universe.[3] One of her names is Sri; another is Padma, which is sometimes pronounced in the vulgar dialects Padam or Patam.[4] Thus by securing Lita, Rama subjected to his power the Sree Padum itself.

[1] Harris's Voyages, i. 622.
[2] From Sidh, Saint, in Hindoostanee.
[3] Moor's Hindu Pantheon, p. 132.
[4] Wilford, As. Res. iii. 61.

# CHAP. VI.

## ON BUDDHA.

HIS CONNECTION WITH THE LOTUS BY ITS INDIAN NAME 'PADMA.'—HIS TEMPLE PADMA MANDIRA.—HIS NAME ENTERS INTO THE COMPOSITION OF MANY EASTERN WORDS CONNECTED WITH HIS WORSHIP.—IN THE WESTERN POMONA HE IS AMALGAMATED WITH HIS FATHER HAM.—HIS CONNECTION WITH MON, MOON, MUN, MAN, MANA, MENI, MENU, MANDARA, AMMON, MINOTAUR.—MEANING OF TAURUS AND BARIS.

PADMA is the Indian name for the lotus[1], or water lily, the solitary flower of which floating, on a vast expanse of water in its unexpanded state, presented the idea of the diluvian mount appearing above the surface of the deluge; and therefore in the Hindoo representations of those Avatars, which plainly preserve traditions of that event, the lotus is always to be observed above the waters of the ocean. Hence the island in the Ægean, where St. John resided, was denominated Patmos, and hence the temple called Padma Mandira[2] took its name, being built on the banks of the Cumudvati, or Euphrates, in Mesopotamia, which was anciently called Padan Aram, and was probably insulated by communications between the Tigris and

[1] Nymphæa Lotus, Linn. [2] Wilford, in Asiat. Res. iii. 124.

Euphrates, before the deluge; for those rivers being two of the four that watered Eden, by common consent, the two others must join them to complete the circuit, if it be true, as some suppose, that they flowed round rather than through the garden; and if this be so, it would give additional strength to the veneration for islands, and might be the reason why Mesopotamia was chosen by the builders of Babel, which perhaps was the true Padma Mandira. That it was a temple built, like most other very ancient temples, in commemoration of the deluge, and in some sort of imitation of the diluvian mount, may be inferred from the addition of the word Mandira[1]; the very appropriate designation of the mountain, by which the ocean was figuratively said to have been churned, and signifying the water-piercing peak, as well as the residence of the gods. Besides the Indian Mandara, there was another in the centre of that district, in Egypt, called Meroe, which, according to Suidas, means an island in the ocean. It was surrounded by low hills, as the germ is by the expanded petals of the lotus; and Bruce says, it was once the residence of the Shepherd, or Palli, kings. Now the ancestors of the Palli[2], or Bhills, are described as particularly attached to the worship of Mahadeva, under the symbol of the Linga[3],

[1] From 'Man,' water, and 'Dara,' to pierce. — *Wilford, As. Res.* iii. 74. An insulated conical mountain. — *Heber's Journal*, i. 283. The other etymology is Man, divine, and Dar, to inhabit, of which more will be said on another occasion.

[2] Phallus from Palli, Bhils from Baal.

[3] As. Res. iii. 60.

which, however it might be perverted afterwards to a baser meaning, was originally nothing more than this same Mandara. The Bheels of India were the original inhabitants of Rajpootana, that is, the country of the Rajah Pout, or Buddha: these Bheels, then, were "the Danavas, or children of Danu, who came into Egypt from the west of India under Beli, who lived at the time when the Padma Mandira was erected."[1] In order to ascertain who Danu was, it is of importance to observe that a deity of that name was worshipped in the Malayan archipelago, and that his name is associated with a mountain and a lake. The inhabitants of Pulo Nias worship Batu Ba Danaw.[2] Batu is the name of a hill, like the rock in Ceylon, which is called Prabat.[3] The history of this name is explained by a passage in Kæmpfer. "Wistnu," says he, "is styled by the Siamites 'Prahpuditnau,' *i. e.* the saint of high descent; 'Sammana Khutama,' the man without passions; 'Prah,' the saint, or Budha, or Phutha, in one syllable, according to their guttural pronunciation like that of the Hottentots[4]:" so that when Ezekiel says, "They of Persia, and of Lud, and of Phut, were in thine army[5]," there can be little doubt, that the latter term was applied to the Indian worshippers of Buddha. The Prahbat has been retained by

[1] Wilford, As. Res. iii. 124.

[2] Sir Stamford Raffles, Memoirs, 448.

[3] In the Asiat. Res. the interpretation given is the venerable foot, *i. e.* of Sommonacodom, a king of Ceylon, and idol of the Siamese. i. 170.

[4] Hist. of Japan, p. 33.

[5] Ezekiel, xxvii. 10.

the Brahmins, with little alteration, in their Meru Paravada[1], which the Burmans call Mienmo, or the Mount of Vision, and imagine it surrounded by seven chains of hills, like so many belts, between which flow seven rivers called Sida, which in the dialect of Arracan is applied to the sea.[2] Here then we have additional evidence, that Sita was a diluvian goddess; and is further confirmed by a mythological tradition, that when Rama bent the bow of Siva[3], the condition of obtaining Sita in marriage, the earth sank, and the waters of the seven seas were united into one[4]: now that bow of Siva was named Dhanu, derived perhaps from Deona, which is synonymous to Argha, in the same way as arcus is from arca[5], on account of the curvature of its shape. But Danith, in fact, signifies a ship; and if any reliance could be placed on similarity of sound, it is remarkable that in English there is the same sort of relation between Bow and Boat, and the same connection of both with Po or Bho, Bat or Pout. When the grandson of Noah came to be confounded with the Patriarch in succeeding ages, his votaries sometimes bestowed his own titles upon rivers, which they had learned to consider sacred emblems of the deluge; hence the river of Piedmont was called not only the Po, and the Padus, but Eridanus[6],

[1] Hence the Himalayan mountains were called Parvetoi.
[2] As. Res. vi. 176.
[3] Or Shivû, as Ward writes it.
[4] Ward's Hindoo Mythology, 99.
[5] So arch from ark.
[6] Heri, in Sanscrit, is Lord, one of the names of Siva.

the Lord of the Bow, or Boat; and there were two or three other rivers known by the same appellation. Pausanias says, that Eridanus runs through the country of the Galatæ, or Celts, who inhabit the extremities of Europe, and border on a vast ocean not navigable in its remoter parts, and there the sisters of Phaeton bewail his fall.[1] This is probably the Rhone, since altered into Rhodanus. There was also an Athenian river of that name[2], and one that fell into the Baltic, probably the Vistula, or, as Pomponius Mela writes it, Visula[3], flowing through Po-land and Pomerania. Dantzic, or Danus Vicus, was anciently Gedanum, and one of its streams is still the Rodaunus[4]: and therefore D'Anville rightly places there the Electrides Insulæ, of which Strabo denied the existence[5], because he looked for them in the wrong place, at the mouth of the Po in the Adriatic. The Veneti[6] had settlements at the embouchure of both rivers; and it may not be amiss to show, in another instance, how much of diluvian superstí-

[1] Pausaniæ Attica, l. i. 10.: Ἐπὶ θαλάσσῃ πολλῇ, καὶ ἐς τὰ πέρατα οὐ πλωίμῳ παρέχεται δὲ ἄμπωτιν καὶ ῥαχίαν καὶ θηρία οὐδὲν ἐοικότα τοῖς ἐν θαλάσσῃ τῇ λοιπῇ.

[2] Ἠριδανῷ τῷ Κελτικῷ κατὰ τὰ αὐτὰ ὄνομα ἔχων. Ibid. 45.

[3] It is unnecessary to point out the resemblance between Visula and the Vesulus Mons, from which the Italian Po springs.

[4] Moreri in voce Dantzic.

[5] Οὐδὲ γὰρ τούτων οὐδέν ἐστιν ἐν τοῖς τόποις. l. v. 215. He was equally puzzled by the name Eridanus. Τὸν μηδαμοῦ γῆς ὄντα, πλησίον δὲ τοῦ Ἅιδου λεγόμενον. Ibid.

[6] Οὐένετοι γένος ἄλλο πάνυ παλαιὸν. Polybius Hist. l. ii. 10.5. Τοῖς ἔθεσι καὶ τῷ κόσμῳ βραχὺ διαφέροντες Κελτῶν, γλώττῃ δ' ἀλλοίᾳ χρώμενοι. Ibid.

tions that people retained. At the bottom of the Gulf, says Strabo, there is a remarkable temple of *Diomed*, which has seven copious springs of water falling immediately into the sea, in a broad and deep stream, and the natives call the place the fountain, and mother of the sea[1]; and he refers to some fables that were current among them concerning the Daunii and Hippian Argos. To understand this, it must be observed, that there is a well near the mountains of Namole, which the Hindoos worship, and when the Tith of Amavus happens upon a Friday, the water, they say, flows over at sunrise.[2] Some emigrants from Hindostan, struck, perhaps, by a resemblance to their native well at the period of its overflow, gave this the name of Timavus. A Hindoo etymology may perhaps be thought too far-fetched, though that objection has been already refuted; but let those who think so explain, if they can, why Diomed should have a temple there, and especially a temple of this sort.

[1] Ἐν αὐτῷ τῷ μυχῷ τοῦ Ἀδρίου καὶ ἱερὸν τοῦ Διομήδους ἐστὶν ἄξιον μνήμης, τὸ Τίμαυον. Λιμένα γὰρ ἔχει καὶ ἄλσος εὐπρεπὲς, καὶ πηγὰς ποταμίου ὕδατος εὐθὺς εἰς τὴν θάλασσην ἐκπίπτοντος, πλατεῖ καὶ βαθεῖ ποταμῷ. — πηγὴν καὶ μητέρα θαλάττης ὀνομάζειν τὸν τόπον. v. 214.

Xylander thinking ποταμιου υοατος a useless pleonasm, proposes to read ποτίμου, and Casaubon approves of it, absurdly enough: for so far from being potable, Strabo expressly states, that six out of the seven springs were salt. It refers to the Potan, or Patan, who presided over it; for, according to Col. Wilford, the word ποταμος itself is derived from Padma, pronounced Patam; and in Cornish Celtic, Tam being river, every potamos may be considered as a river Po.

[2] Ayeen Akbery, ii. 39. It will be recollected that the final consonant is often quiescent, so that Tit Amavus would easily suffer that contraction.

Again we must have recourse to India; and if the language and the customs of that country can be traced still farther westward, it can be no matter of surprise to find relics of them in Italy. It is obvious that Diarmut might easily be mistaken for Diomed by a quick pronunciation. Now, that is a name to which many an altar is consecrated in Ireland, under the name of Leaba Diarmut: he is called Ruad ro fios, the most wise Governor; he is the Diarmutu of the Brahmans, a most wise and upright judge: they now adore him as the Irish did, and show a large flat stone for his bed, as the Irish do.[1] Ruad was certainly the deity presiding over the waters, and consequently a most proper person to own the temple with seven springs. But to return to Danu: the lake of Sincara, considered as the lake of the Gods, from which all rivers flow, is called Danau; here is the source of Indragiri, which obviously takes its name from the mountain itself, the hill of heaven. It lies amongst the Barisan, or mountains of the Baris; on one of which a steep and three-peaked hill, the city of the hill of Po, *i. e.* Pageruyong, is built; and another, equally three-peaked, is called Berapi, the Baris of Po, and one of its summits is Gunung Bempo, the sacred mountain.[2] I have the less

[1] Vallancey on the Ancient Irish, p. 67.

Dile ruad, the diluvian king; in Chaldee רדח Radah. Nomen Angeli pluviis et irrigationi terræ præfecti.—*Buxtorf.*

[2] Address to the Batavian Society, 1815, by Sir Stamford Raffles. There are some other indications here of Brahminical arkite traditions. Somawung, the City of the Moon, is built above the source

hesitation in insisting upon these derivations, because there is a kindred propensity among the natives to revert to the æra of the flood. The Malays, says Sir S. Raffles, in their literary compositions, seldom go further back than the introduction of Mahommedanism, except to give an account of Noah's ark. And at Oodeenuggur, a city now in ruins, near the Hydaspes, the traditions of the people are said, by Lieutenant Burnes, to be vague and unsatisfactory; "for they referred us to the deluge and the time of the prophet Noah."[1] In Europe, again, the Danube is called by the Germans Danaw, and it passes by the city of Buda (Pest); there is reason, therefore, to suspect, that in the Malayan Budo, the origin of the Grecian Danaus may be traced. Among the innumerable other localities which have retained his name, it may suffice to mention a few of the most obvious. The Nerbudda, or river of Buddha, flows from a mountain lake.[2] The Ganges is called by the natives Puddah; a cavern in a hill upon its banks is Puttur[3] Gotta; Puttur having on that account acquired the meaning of a rock; whence also the Greek Petra. Pokur is the name

of the Indragiri, and the country is called Pasumah Lebar, and Pasumah ulu Manna. Suruasa, from Surya, the Sun, is built on the Selo (Sol), which falls into Indragiri. The natives believe that a superior order of men inhabits the sky, whom they call Barucki, the navigators of the Baris.

[1] Vol. i. 58.

[2] The Saône, which flows from the same lake in a contrary direction, is also called Budda. *Rennell's Memoirs of Hindostan*, p. 225.

[3] Heber's Journal.

of a celebrated temple near Ajmere, on the river Puddar[1], in the country of the Rajpoots; and since Curocurr and Currach are ancient expressions of a ship[2], it signifies the ship or temple of Po. The same meaning may be assigned to Powaghur in the same district of Guzerat, which Rennell writes Poggurrah: the ancient capital of this district was Puttan, where Edrisi expressly mentions that the idol Bodda, or Bud, was worshipped. There was another Puttan on the shore of the ocean in the districts of the harbour of Deo, distinguished by the addition of Sumnaut, from a very ancient Paghoda, which stood there, before it was destroyed by Mahmoud[3]; for Sommono in Palee, which Captain Mahony calls the language of Boudha, means Saint; whence also the Latin deity Summanus, whose history was buried so deep in antiquity, that Ovid could make no guess what he was[4], undoubtedly derived his name. Sommonakodom, or Poatisat as he is called in Siam, is acknowledged by the Cingalese to be the same holy character as their Sommona Gautemeh, or Gau-

[1] The other name of the Puddar, Butlass, is only another form of the same etymology.

[2] In ancient Irish; in Arabic Kurcur; in Spanish Carraca: at Ajmere also is Taraghur on a lofty hill. Tor being a Prince, it may be rendered the temple of the Prince. Du Fresne explains Curuca navis, alias Carrucha, nostris Carache. Kerig, in Celtic, is a rock. Mr. Bryant says, that Gur is a house both in Persic and in the Gypsey or Zingari language.

[3] Rennell's Memoirs of Hindostan, p. 226.

[4] Reddita, quisquis is est, Summano templa feruntur.
*Fast.* vi. 731.
His honours were restored in the time of Pyrrhus; therefore they must have been more ancient.

temeh Boudha[1]; the paghoda therefore was the temple of Summona Nat; for the Nat of India is a demigod. The word has been adopted, or preserved, in the Latin Natta[2], and it is easy to account for the filthiness charged upon him by Horace, and of dissoluteness by Persius[3], when it is recollected, that it is also written Nacca, and that the Nachs are the dancing girls in the impure rites grafted on the worship of Boudha.[4] Paghoda itself means the temple of Po[5], or Pow, the deity to whom sacrifice is still offered before a journey is undertaken by the Puharrees, inhabitants of the hills in the north of, India; of whom Heber says, at the same time, that "they offer frequent prayers to *one* Supreme Being, called Budo Gosaee;"[6] and since it has been shown, that other forms of his name have been applied to islands in various parts of the world, we are prepared to find this too employed in the same way: in point of fact, in the Western Ocean we recognise it

[1] As. Res. vii. 39. and he is thus connected with the deluge by a small anachronism of tradition. It is said, that the guardian angel of the earth used her utmost endeavours to prevail on the enemies of Sommonakodom to adore him as a God, but at last finding them inattentive to her repeated remonstrances, she squeezed her watery locks, and poured forth such a deluge as totally destroyed them. (Picart's Religious Ceremonies, iv. 55.) The diluvian divinity is here confounded with the true God.

[2] Immundus Natta, Sat. vi. l. i. v. 124.

[3] Non pudet in morem discincti vivere Nattæ? *Persius. Sat.* iii. 31.

[4] Heber's Journal.

[5] Paghoda is from the Persian Pout, idol, and Ghoda, temple. —*Maurice's Ind. Ant.* ii. 141.

[6] Vol. i. 279 Heber's Journal.

at Fernando Po[1], and among the Orcades, or Ark Islands, in Pomona; for no one can imagine that the Goddess of Orchards had any thing to do with that barren island, where scarcely a gooseberry ripens its fruit. Perhaps, too, the Menapii of Ptolemy in the eastern part of Ireland, were Po-monans in a reversed order — Mona Poin; for Mona, says Vallancey, in the heathen mythology of the Irish, is derived from Mana[2] (death), who, they say, was saved from the flood, and worshipped as a deity, which corresponds with the Menu of the Brahmins, explained by Sir W. Jones to mean Noah. On the summit of the high mountain, Sliabh na Mann, in the county of Tipperary, are the ruins of a very large altar dedicated to Mana: hence he infers, that the libations poured out to Meni, and the table prepared for Meni, were the feasts of the dead, sacrifices to the manes, called by the Hindoos Prasita, and frequently mentioned in the laws of Menu.[3] Abundant testimony will hereafter

[1] The origin of Fernando, and its connection with Po, it is not easy to explain: it is probably a corruption, and perhaps from Pharan Duw, the glory of God.

[2] On the Ancient Irish, p. 41.

Mana, in Chaldee, is to flow, which shows the nature of the death to which it alludes, by the flood which destroyed the earth; and in like manner his other name Po, has been transferred in the islands of the South Sea to the figurative death, which he underwent in the grave of the Ark; for it signifies the world of darkness, from which Taaroa, the principal God of the Tahitians, emerged at the beginning; concerning whom some of their wise men hold, that he was only a man deified after death. By some it is stated, that the existence of the land or universe was anterior to that of the Gods; which would be quite true of those who were not older than the deluge. *Ellis's Polynesian Researches*, ii. 191.

[3] Sir W. Jones's Works.

be produced that the holy water in the rock basons on the tops of hills, and the other branches of Celtic idolatry, looked back to the deluge for their origin; and accordingly, Man or Mon gives name to many places where druidical temples are always to be found; as for instance, in the Isle of Man, in Mona, or Anglesey, and in Menai Strait, and in Pomona. In particular, several mountains are sacred to him, and he is also called Mananan, *i. e.* Mann an Ann, the god of the waters.[1] The Irish mythologists give him the name of Mac Lir, the son of the sea, and say that he was the best pilot of the western world, and settled in the Isle of Man; that he is powerful in the heavens, and assists in the disposal of good and bad weather, conjointly with Bad, the god of the winds, and with Rè, the moon.[2] From him, Armenia, the peculiar land of Meni, because it contains Ararat, derives its name, and Harmonia, otherwise called Hermione, a city on the Argolic gulf, famous for its temple, and the Hermiones, a German tribe inhabiting Pomerania, who worshipped a hero-god, called Mannus.[3] And finally, to his tutelary name we may trace the origin of Mons, Monte, Mountain; and in the language of Owyhee Mouna.[4] It may be observed, that in Ireland, where antiquity has left deeper footsteps than elsewhere, Mann is distinguished from Bad, or, in other words, Noah is distinguished from his grandson

[1] Ann, or Onn, in Irish, is water.
[2] Vallancey's Vindication, Collect. iv. 507.
[3] Moreri, in voce Hermiones. [4] Ellis's Researches.

Boudh, or, as it is written in the Greek version, Phoud. But the Oriental doctrine of the transmigration of souls from one generation to another, and consequent re-appearance of the same person in several bodies, perpetually confounds the characters of those who were only known to them through the medium of tradition: to this cause we owe the seven or fourteen Menas, and no less than twenty-two incarnations of Buddha. Thus Brahma is sometimes the self-existent Swayambhuva; sometimes the son of the self-existent Swayambhuva: the first Menu is sometimes the Father of Menu, Vaivaswata[1]; sometimes his grandfather. It is no wonder, therefore, that the heads of families after the flood lose their individuality, and are bound together in a complex mass of diluvian tradition, which it is extremely difficult to unravel. We must be satisfied with the discovery of separate clues here and there, and with the certainty that we cannot be far wrong in attributing to the persons, of whom these scattered notices remain, a proximity to the deluge. Let us proceed then to investigate the character of Buddha, and his connection with Mana or Meni. Sir Stamford Raffles, in his address to the Batavian Society, 1815, giving an

[1] Vaivaswata is the child of the sun. Institutes of Menu. This Swayambhuva, be it observed, is also called Adima; so is his wife Satarapa: another of her names is Iva, and she is descended from I, which is the same as the Welsh Hu pronounced He: they are obviously Adam and Eve. Again, Swayambhuva is conjointly and individually Brahma, Vishnu, and Mahadeva; and yet the Puranas say, that these three gods sprung in a mortal shape from the body of Adima, or Swayambhuva.—*Wilford's Essay, As. Res.* vol. v. art. 18.

account of Boro Bodo in Java[1], a temple built so as to crown the upper part of a small hill, and terminated by a dome, says, "Bodo is either a term of contempt cast on it by Mahommedans, or erroneously so pronounced, instead of Budho, which in its general acceptation in the Javanese language is synonymous with ancient or heathen:"[2] and Franklin observes, that in the language commonly employed in Hindostan, Boodha signifies an old and venerable man; and a Jeyne[3], being asked by the author of "The religion of the Hindoos," why they honoured him as God, replied, "It was an act of homage to exalted merit."[4] Now in Thibet he is worshipped as Mahamoonee, or Mahiman, the great Moonee, or Mûni, *i. e.* Saint.[5] Mr. Eliot tells us, that in the language of the Garrows, who inhabit the mountainous country N.E. of Bengal, and worship Mahadeo, which is the name of a mountain, as well as the sun and moon, and believe that their God resides in the hills, Mun signifies a man[6]: on the other hand it has been shown, that in Hiberno-Celtic Mann is a God;

[1] Boro is evidently Baris; for so Ararat was called. It is remarkable that in Irish, too, a dishonourable meaning has been attached to Bod, plainly derived from the eastern linga — membrum virile.

[2] Memoirs of Sir Stamford Raffles, p. 159.

[3] The Jeynes are a sect of Boudhists.

[4] Francklin on the doctrines of the Jeynes and Boudhists, 164.

[5] The inhabitants of Boutan suppose him to reside on the summit of a square rock, above the region of the sun and moon, surrounded by the ocean, which is divided by seven stripes of dry land, and contains some islands, the residence of mankind. Davis, *in Trans. As. Soc.* ii. 493.

[6] As. Res. iii. 56.

they both designate the same deified mortal. Moreover Mana, who, as we have seen, is the Neptune of Ireland, was worshipped by the idolatrous Arabians in the form of a large rude stone[1], and in the Indian Peninsula Boodh was represented by a stupendous stone idol, called Sommonacodom,. and his followers took delight in erecting to his honour temples and high monuments, as if, says Mr. Knox, in his account of Ceylon, they had been born solely to hew rocks and huge stones, and lay them up in heaps.[2] It is a remarkable instance of the permanence of superstitious rites, that the Arabs at this day not only venerate the black stone in the Caaba[3], which was probably the idol Manah, but the pilgrims of Mecca are obliged to visit a mountain in the neighbourhood, called the Holy Monument[4], and to throw seven stones, (Pococke says seventy,) and at different times and places, in the valley of Mina[5]: to this subject we shall have occasion to revert in a future chapter. The antiquity of the Caaba, and of the black stone which it contains, is strenuously maintained by the Arabians, who carry it back so far as Adam. Two of their other pagan idols were Wadd and Sawâ:

[1] Sale's Preliminary Discourse, p. 24, and 27.

[2] Maurice's Ind. Ant. vi. 81.

[3] The Caaba was said to contain an image of the moon, and therefore, although Sir W. Jones thinks the derivation must excite a smile, it seems very probable, that Mecca is only an abbreviation of Mahcadah, the Temple of the Moon. See his Works, iii. 62.

[4] Al Masher al haràm. Sale's Discourse, p. 160. Remember God near the holy Monument. *Koran*, c. ii. 34.

[5] Ibid. 154.

they are said to have been antediluvians, and men of great piety; but the deluge is a boundary not easily passed, and other circumstances fix them to that æra. Wadd, which is only a variation of Bad, or Bud, like the Scandinavian Woden, was supposed to be the heaven under the form of a man. Now Bûd and Byd in Celtic, both signify the world[1]; and Sawâ is said to have lain under water for some time after the deluge, and, when discovered by the devil, pilgrimages to it were instituted.[2] The name of the hill called the Holy Monument[3] is Kazah, a name which it shares in common with the great ranges of Caucasus and Imaus; for the former is the mountain of Casa, and a peak of the latter has nearly the same meaning, Khaisa Ghur. Two other circumstances serve in some degree to connect the ancient religion of Arabia with that which, according to Kæmpfer, pervaded all the East:—1. A stone is carefully preserved, exhibiting the footsteps of Abraham[5], who in this instance has been substituted by the Mussulmans for Buddha. 2. The Arabian Sawâ is the name of a sacred lake in Thibet, which is called by the natives Bhote. A certain Fakeer travelling through that country crossed some hills called Lungoor, the hills of Luan, Luna, the moon, and passing the mountain

[1] Lloyd's Archæologia Britannica. [2] Sale's Prel. Dis. p. 25.

[3] Cau, or Coh in Persian signifies a mountain, and Kazah is perhaps derived form Cush, the brother of Phut. Casi is a name of Benares, which some say was the first land that appeared above the waters of the deluge.

[4] Sale's Koran, p. 35. in a note. [5] Sale's Prel. Dis. p. 157.

Patala [1], came to the lake Maun Surwur (the Hindoo Manasarovera); round which are twenty or twenty-five temples. If, however, we would know something of the real history of the great Muni, or Man, we must have recourse to the Hindoo legend, denominated by Gladwin, in his translation of the Ayeen Akbery, the Mutch Owtar; which is a far greater deviation from the ordinary spelling of those words, Matsya Avatar, than the alteration of Man into Mun or Meen. It is there said, that in the month of Phagun, during the Sut Jowg, Rajah Mun was told by the deity in the form of a fish, "After seven days a light shall shine forth, and the earth shall be deluged with water. Embark on board a certain ship, taking with you a few righteous persons with the divine books, and the choicest medicines." [2] That this was no partial deluge, may be inferred from the time during which it is supposed to have lasted, namely, 1,718,000 years, and still more from the fuller and

[1] The priests of Boodh are called in Thibet Lama. *Ayeen Akbery*, p. 432.

Patala is the seat of the Delai Lama, probably Pad Ila: seven days' journey to the south is Cailasa Lungri. Lungur means a peak exceedingly lofty; on the summit there is a Bhowjputr tree, from the root of which gushes a small stream, which the people say is the source of the Ganges. There is a loftier summit whither no one goes, on which there is a fountain or cavity. The Fakeer's name was Praun Porg. *As. Res.* v. 49.

Patala is the infernal region of the Brahminical Hindoos.

That the Padæi of Herodotus were the Buddhists of Thibet, there is this singular evidence — that among both, a man was deemed guilty of the basest dereliction of filial duty, who refused to eat his father. *Ancient Geography, in Lardner's Encyclopædia*, i. 267.

[2] Ayeen Akbery, p. 497.

more distinct account of it preserved in the Bhagvat Purana[1]; which shows the identity of this Mûni with Menu: it is there stated, that when a dæmon had stolen away the Vedas, which flowed from the lips of Brahma, or, in other words, when mankind had lost sight of the laws of God, a holy king, named Satyaurata, reigned, a servant of the Spirit which moved on the waves[2], and so devout, that water was his only sustenance. As this pious king was making a libation in the river, the preserving power, Heri, under the form of a fish, appeared to him, and said, "In seven days from the present time the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean without light, except the radiance of thy holy companions. When the ship shall be agitated by a tempestuous wind, thou shalt fasten it with a large sea serpent on my horn, for I will be near thee, until a day of Brahma (a year) be completely ended." When, therefore, the sea had deluged the whole earth, augmented by showers from immense clouds, the pious king

[1] Translated by Sir W. Jones.

[2] Vishnu the Preserver, or Pervader, *i. e.* the Spirit of God, called also Narayan, or moving on the waters. *Moor's Hind. Pantheon*, p. 9. and 26.

invoked the assistance of the preserving power, who again appeared on the vast ocean in the form of a fish, blazing like gold, and with a stupendous horn on which he tied the ship, as he had been taught. When Heri and Brahma had slain the dæmon, and the deluge abated, Satyaurata, instructed in all divine and human knowledge, was appointed by the favour of Veeshnu the seventh Menu, surnamed Vaivaswata, or the child of the sun. But the appearance of a horned fish to the religious monarch was Maya, or delusion.[1] And so it was; but the real meaning of this figurative language is sufficiently apparent, when it is considered, that the old Indian philosophy imagined a vast golden mountain, called Sommeir, or Sumeru, rising from the centre of Jambudwipa[2], *i. e.* the sea-girt earth, which the Siamese say was once overwhelmed with water to the depth of nine miles; and thus it is a poetical description of the ark grounding on Mount Ararat, mountain peaks and rocks being often denominated horns. These events are said to have happened in the month of Phagun: in that month the Hindoos bathe in the Ganga for the remission of mortal sins, and celebrate the

[1] As. Res. i. 234. A Brahman of Cashmeer also told Wolff the missionary, that according to the account of the deluge in the Shaster, the pious Rajah Sat Prit prayed, and God appeared to him. God became like a fish, and inundated the world: he placed the Rajah in a ship, and that fish, which had horns, saved the vessel from the raging of the waters, by binding it on his horns. — *Journal*, 341.

[2] Or Jamboo Deep. *Maurice's Hindostan*, i. 480. *Trans. As. Soc.* iii. 84.

festival called Phalgutsava, or Huli [1], which is also the name of a branch of the Ganges. There is a singular confusion in the Ayeen Akberry concerning the place of this festival in the calendar, which, however, throws considerable light upon the subject to which it refers. "The sages of Hindostan," says this author, "divide the year into three parts, beginning with the month of Phagun [2];" and again, "the Hooli falls out differently between the time of the sun's arriving at the end of Aquarius to the 15th of Pisces.[3] Now Sir W. Jones affirms, that Aswina was the first month of the ancient lunar year, and in the calendar which he compiled from Sanscrit almanacks, Phalguna is the seventh. In fact, the one belonged to the vernal, and the other to the autumnal equinox, and each had been at different times the commencement of the year.[4] Supposing, then, after a season of neglect, a zeal to spring up for the commemoration of an event, which tradition assigned to the first month of the year, it would be very natural for some to choose one equinox, and some the other, and for both parties at last to unite by keeping the festival at both periods[5];

[1] Sir W. Jones on the Lunar year of the Hindus, iv. 146.

[2] Ayeen Akbery i. 267. [3] Ibid. 307.

[4] From the Hubeeb Ul Syur, a Mahommedan work, quoted by Major Price, in his history of the Mahommedans, it appears that an error of surprising magnitude was detected by Naser-God deen in the thirteenth century, in the mode that had hitherto been observed for adjusting the commencement of the new year. *Malcolm's Sketches in Persia*, p. 253.

[5] The Tithoreans held a vernal and an autumnal solemnity in honour of Isis. Clarke's Travels, vii. 280.

and this would more readily occur among the Hindoos, than with any other people, because they had months consisting of fifteen days. For since moons usually coincide with months, and are sometimes expressed by the same term, the twelve moons' duration of the deluge might easily be contracted into twelve of the abbreviated months. But if this be so, we should expect to find a second celebration of the Huli at the end of six months: now this is actually the case. In the month Aswini it was celebrated under the name of Durgotsava; for that must be the festival which Heber witnessed at the end of February, and to which Abul Fazil alludes, when he places it under the sign of Pisces. It might not be difficult to show, that all the signs of the zodiac are indeed signs or memorials of that catastrophe, which threw all other events into the shade in comparison with its terrific magnitude. But the asterisms, to which the commemoration of it were assigned, are peculiarly significant, and both of them have a close relation to the moon, which in its crescent form was held to be an emblem of the ark. The sign belonging to the month Phalguna was Virgo; the meaning of which, perhaps, is not immediately apparent; but in the Hindoo zodiac her figure is thus

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The mysteries of the Phrygian Ma (mother), were solemnised at the autumnal equinox.—*Sir W. Jones*, iii. 180. Phrygia was one of the supposed sites of Ararat in Africanus.

described[1]: she "stands on a boat in water, in one hand a lamp, in the other an ear of rice-corn." In the Egyptian zodiac she was called Isis[2], and wore a crescent on her head; and in the Indian solar year, the month corresponding to Phalguna was Isa; a title of Siva, or Mahadeo, who also wears the crescent, and is sometimes represented standing erect in the middle of the argha, like Virgo in the boat.[3] Now Isis was the same as Io, and Io was the moon. We may also arrive at the same result by a different route. Isis with her ears of corn was the same as Ceres, and under that title the moon is addressed by Virgil. "Vos o clarissima mundi lumina, Liber et alma Ceres." But both Caras and Essis are Celtic names for a ship.[4] The Durgotsava or festival of Durga, which followed six months afterwards, was consequently celebrated when the sun was in the sign Pisces. Now who was Durga? Colonel Francklin, who has well considered the subject, says that she corresponds to the Greek Damater, *i. e.* Ceres, and to the Egyptian Isis.[5] One of her names is Yoogadya, or she who existed

[1] By Sri'peti, author of the Retramala in some Sanscrit verses.—*Sir W. Jones on the Indian Zodiak*, iv. 76.

[2] Lucian insists, that the Egyptians first divided the Zodiac into twelve signs.—*De Astrologia*, p. 540. *Opera.*

[3] As. Res. vi. 523. and it is the opinion of the Hindoos, that at the time of the flood the two principles of generation assumed the shape of a boat with its mast, in order to preserve mankind. Iswa is hence called Argara-at'h, Lord of the boat-shaped vessel. vii. 274.

[4] Vallancey, Collectanea.

[5] On the Jeynes and Budhists, 177. he spells it Doorgah.

before the Yoogh, *i. e.* the postdiluvian age: another is Pudma, sitting on the water lily: another is Swudha, or she who presides over the Manes; another is Tara, or the Deliverer; another is the daughter of Himaluyu[1], on which mountain also she slew the giants, and destroyed the demons who fought against the gods, when the world was covered with water. In her we have a singular instance, with what indifference to confusion the Hindoos clothed with the same designation the most contradictory ideas, if they chanced to be strongly associated together by tradition. Doorga was the name of a giant who had dethroned the gods, or at least usurped their power[2]; *i. e.* the evil spirit, to whom the flood was attributed; and Doorga was the name of the being fabricated by the gods, who slew him, and cut off his head[3], in other words, the Deity of the Ark, who saved her constructors from destruction. Sumbha is the name of one of the demons that she destroyed, and yet it is the name by which she is herself addressed in an inscription found among some ruins at the foot of a hill called Durga. The stone bears the representation of a pillar surmounted by a sun and crescent, and part of it runs thus: "I

[1] Ward's Hindoo Mythology, i. 133. 143. She was also called Kali, or time, *i. e.* Chronus, Saturn.

[2] The Chandee or Doorgah Path or Legend.

[3] Ward endeavours to make a distinction by writing one Doorgŭ, and the other Doorga; but, as they are pronounced exactly alike, the distinction is artificial, and good for nothing.

prostrate myself before Sambhu[1], whose glorious head is adorned with the resplendent moon, and who is the chief prop of the three worlds, who destroyed the state and arrogance of the demons."[2] In another inscription found at Chitradurg, she is mentioned as graced with the beautiful moon crowning her head, herself the pillar which upholds the origin of the three worlds[3]: the three worlds are, no doubt, the earth in its three states of existence before the flood, during it, and after it.[4] The sign to which the festival of this deity belongs is called in the Indian zodiac Min, or Meen, and was originally represented by a figure half human and half fish[5]; desinit in piscem mulier formosa superne. It was the picture of the Chaldæan Dagon, the Syrian Oannes, the Indian Vishnu, as he is represented in the Matsya Avatar; the human part being separated from its fish-formed

[1] Sambhu and Sumbha are evidently the same: all Sanscrit names are written with either *a* or *u*, indifferently. Ward generally uses the latter where others employ the former.

[2] As. Res. ix. 484.

[3] Ib. 417.

[4] It is worthy of observation, that Chandee is used as a synonom for Doorgah in the Legend, which bears both those names, and Canya is the Sanscrit name for Virgo. Khan, or Kohan, is the title of a Mongolian chief. Cohen is a priest, Conn is in Irish the Moon, and Chandra in Hindostani.

[5] In the ancient zodiac of Egypt, in the Barberini Museum, among the capitals of the pillars in the church of Montivilliers in Normandy, Knight discovered the figure of a mermaid: of which he doubts whether it was a northern divinity, or an ornament copied from the Syrens of classical celebrity. We shall see, that it was a sacred form both in the north and in the south, in the east and in the west, barbarian and classic; he himself attests that he observed it more than once in the Lombard churches of Italy, and often in France. — *Tour in Normandy*, 184.

vehicle, we recognise it again in the Egyptian king Menas, or Menes, who was saved from drowning by a crocodile.[1] The name is still retained in the Greek Mene, signifying the moon, and that moon itself has the same origin will scarcely be doubted, when it is considered that one of the days, on which this festival of the sign Meen began, was denominated from the great Moonie of India Bodhanam.[2] Some, we are told, begin on this day, and continue till the ninth of the new moon, the great festival called Durgotsava, in honour of Durga. Others, it is true, observe it not on this ninth of Bhadra, the month, which, though it is called Aswina, closes the calendar, but on the sixth of that Aswina, which opens the year under the sign of Aries.[3] But that day, too, is called Bodhanam, and the Egyptian zodiac again discloses the original figure of the sign, which has since been altered into a ram. It was a

[1] Mani is the name of the alligator in Malabar, and the tortoise, which supports Mandara, is probably a crocodile or alligator, with its head and tail abbreviated by some unskilful designer; and the exterior figure of the sign called Cancer, would never have been mistaken for any thing but a crocodile, if the artist had not unfortunately given it six legs. Certain it is that the crocodile was deemed sacred.

[2] Apud Saxones Luna Mona. Mona autem Germanis superioribus Mon, alias Man; a Men, alias Man veterrimo ipsorum rege et Deo patrio, quem Tacitus meminit et in Luna celebrabant. — *Spelman's Glossary.*

[3] Sir W. Jones, on the lunar year, from the Calica Purana.

The astrological æra is reckoned from the commencement of the world, at which time, they say, all the planets were in the sign Aries. — In the æra of the flood, the year commenced when the sun entered the sign Aries. Abul Masher places it by calculation at the distance of 4096 years. — *Ayeen Akbery*, i. 269.

man with horns upon his head in the form of a crescent, and his name was Amun or Hammon.

Of this figure Ham is usually supposed to be the prototype; and this is only another proof of the fact already noticed, that the characters immediately subsequent to the flood are so blended together by tradition that it is difficult to distinguish them. But it is evident that the title of Moon is sometimes applied to the human, or upper part of the biformed animal, and sometimes to the lower part, the crescent-shaped vehicle or recipient; in the former case it is masculine, in the latter feminine [1]; thus Mona, and the Grecian Mena, *i. e.* Luna, were feminine; but Meen, to whom the Arcadians or Arkites built temples [2], was a male; perhaps the most remarkable deflection from the usual course of mythology is to be found in the Tainay dialect of the Siamese language, where Moon signifies the Sun; in the Tayay dialect it is Loen [3], which is obviously the same as the Celtic Luan, and the Latin Luna; and when we further find that the sun is sometimes considered a female, the consort of the moon,

[1] Ex hoc lunam masculino (ut Hebræi) dicunt Saxones genere, Der Mon. hinc et idolum lunæ viri fingebant specie. — *Spellman's Glossary.*

In many Asiatic languages, and in all the northern languages of this part of the globe which we inhabit, and particularly in the Anglo-Saxon, sun is feminine, and moon is masculine. — *Epea Pteroenta*, 76.

[2] Ἱερωσύνη τις Μηνὸς Ἀρκαΐου. *Strabo*, lib. xii. 865. And at Cabira in Pontus, the royal seat of Mithridates, he says, Ἔχει δὲ καὶ ἱερὸν Μηνὸς, — ἔστι δὲ καὶ τοῦτο τῆς Σελήνης τὸ ἱερὸν — καθάπερ — καὶ τὸ Ἀρκαιοῦ. — 835.

[3] As. Res. v. 228.

the method of interpreting the theological enigmas of the East by a physical philosophy, and resolving them all into the active and passive principles of nature, seems to be quite subverted; and we are at a loss to understand this inverted order of things, till upon further examination it appears that the sun is also entitled Arca and Varuna, the deity of the waters.[1] Another of his titles was Yama, which brings us back again to Ham, and to Mina in Minos, who, like Yama, judged the dead. The Minotaur again presents us with another astronomical combination, erroneous indeed, but easily explained.[2] It is a common fault among those who interpret oriental mythology, that they look for accurate science in its popular fictions, when, in fact, it is far more reasonable to expect a great deal of confusion and mistake. The word Minotaur signified, perhaps, no more at first than Minos the chief, for Tor still retains that sense in the Cornish Celtic. "Bâd Tor," says Borlase, "means the Governor's house."[3] But Minos being the same as Menu (Meen Nuh, the fish-god Noah), was also the chief or ruler of the diluvian mount; hence the tutelary genius being often identified in name with the place over which he presided,

[1] Bhadra, also from Baris, the month of the Durgotsava.

[2] I call it an astronomical combination, because both the members of which it is composed have been made subservient to astronomy, though not combined by astronomers; Mina being Pisces and the other half Taurus.

[3] Borlase's Antiquities of Cornwall. Bâd, is abode; Tor, a Governor.

almost every high peak in Asia, from Caucasus to Imaus, obtained more or less the name of Taurus, and the common origin of some primitive roots, the remaining traces of a universal language, will scarcely be denied, when we observe this word retained in the same sense by nations the most separated from one another, not only by distance, but by difference of language. Tor is still the designation of several hills in Britain; and one of the names of Sinai, in Arabia, is El Tor, the Mount. Tauromenium, a compound similar to Minotaurus, was a city built upon Mount Taurus in Sicily, near a river of the same name, and both, doubtless, sacred to the same diluvian deity. Let us next see whether we can discover in what way Taurus acquired the meaning of a bull.[1] It is said that there was a time when the zodiac possessed no more than eleven signs, the place of the twelfth being filled by the claws of Scorpio. It is possible that the horns of Corniger Ammon may have served the same purpose at a still earlier period; but if this be not allowed, they must then have been repeated in the adjoining sign, standing alone as the representative of the crescent-shaped ship, the navis biprora of Isis: for Vrish, which is the Sanscrit name of the sign, is nothing more than Baris, a little altered and softened, that great sacred Baris or Ark, of which Champollion saw a bas relief in

[1] In the Welsh poem called Gododin, princes are called Hawks and Bulls of the host. — *Davies's Celtic Mythol.* p. 371.

the temple of Ammon Ra at Thebes.[1] He has also described some bas reliefs at Luxor, which confirm the strong connection between the Baris and Ammon. "They show," says he, "the worship paid, 1. to Ammon Ra (*i. e.* the king), the supreme god of Egypt: 2. his secondary form, Ammon Ra the generator, called mystically the husband of his mother, and represented under a priapian form: 3. the goddess Thamoun or Tamon, that is to say, the female Ammon, one of the forms of Neith considered as the consort of Ammon the generator. 4. The goddess Mouth, the divine grandmother, the consort of Ammon Ra. 5. and 6. The young gods Khous and Harka, who complete the two great triads adored at Thebes. The king (Amenophis) is represented making offerings to these divinities, or accompanying their Bari, or sacred arks, borne in procession by the priests."[2] Now it is plain that the four first of these divinities are all one and the same Ammon, who, like the moon, was sometimes male and sometimes female. Khous seems to be no other than the Greek Chous[3], or the Persian Coh, a mountain, and Harka is evidently the Argha of the Hindoos, so that the two triads may be reduced to one; Ammon, the Armenian mountain, and the Ark. With respect to Neith, he further informs us that on the 25th of the month Hathor she was worshipped as Menhi,

[1] Champollion's Fifteenth Letter from Egypt.
[2] Champollion's Twelfth Letter.
[3] Χους is tumulus; it is also Scyphus, vas aquarius.

and on the 31st as Isis. Baris is the name of a vessel much used upon the Nile in the time of Herodotus, formed of a thorn resembling the lotus [1], and Bochart, speaking of the lotus, informs us that it was called Pharis or Paris. [2] Thus by another route, and from premises altogether different from those assumed before, we arrive at the same conclusion, that the ark was the prototype of the mystic lotus in the fables of the Hindoos. From Tacitus we learn that the Suevi worshipped Isis [3], and that the image had the figure of a ship. [4] He may be, and probably is, mistaken in the name of the deity; but he recognised the ship, which he had been accustomed to see depicted upon the forehead of Isis, that navis biprora [5] which, under the name of Neith, as it is written in the Oriental fashion from right to left [6], or of Athena, as it was read by the Greeks from left to right, she is said to have made for Danaus when he fled to Argos. [7]

[1] Τὰ δὲ δηπλοῖά σφι ἔστι ἐκ τῆς ἀκάνθης ποιεύμενα, τῆς ἡ μορφὴ μὲν ἐστι ὁμοίη τῷ Κυρηναίῳ λωτῷ.—ἡ μὲν δὴ θύρη ἕλκει τὴν βάριν. τοῦτο γὰρ δὴ οὔνομα ἔστι τοῖσι πλοίοισι τούτοισι. — *Euterpe*, 96. p. 124.

[2] ἔστιμὲν ὅιν ἐν τῇ νήσῳ τῇ λωτοφαγίτῃ Φαρίδι καλοιμενῇ πολύς. *Theophrastus de Loto, Hist. Plant.* l. iv. c. iv. on which Bochart observes, that Insula Pharis est insula Zizypha, seu, quod idem est, insula Loti, for in Hebrew צִיזִיף is Zizyphus.—*Geographia Sacra*, Pars Post. l. i. c. xxv.

[3] De Mor. Germanorum, p. 603.

[4] Signum in modum Liburnæ figuratum.

[5] Hesychias gives this explanation of *αμφιπριμνον* — *πλοῖον ἑκατέρωθεν πρύμνας ἔχον*. *Soph. Androm.* *καὶ τὰ ἐπὶ σωτηρίᾳ πεμπόμενα πλοῖα.*

[6] Hamilton's Cabinet of Antiquities contains a vase to which M. D'Hancarville gives the date of 658 B.C., with the writing from right to left, i. 163.

[7] Tunc primum dicitur Minerva navem fecisse biproram, in quâ Danaus profugeret. — *Hyginus*, c. clxvii. 100.

The Egyptians sometimes had recourse to extraordinary methods of exhibiting to view the lunar horns, which decorated alike the fronts of Isis and of Ammon without their natural vehicle, the living animal on whose head they grew. It is said that in Egypt there was a place where, if an ox were buried so that only his horns should be seen, and they were sawn off, bees would fly out.[1] The fables of the ancients are not to be rejected as mere inventions: there is usually some groundwork of truth; this, for instance, is an opinion that never could have entered into any one's head without some cause; and yet it is an experiment which no one would have tried upon speculation. Superstition only can explain it. Now it has been shown, that Isis was the same as Ceres, or in Greek, Demeter, whose name is acknowledged to signify mother-earth[2]; and she is identified with the earth by Orpheus[3], and Euripides[4]; wherefore the Egyptian month Athyr, in which Isis was said to have mourned for the entrance into the Ark, was denominated by the

[1] Antigonus Carystius. Historiarum mirabilium Collectanea. c. xxiii.

[2] Quasi Γῆ μήτηρ.

[3] Γῆ μήτηρ πάντων, Δημήτηρ πλουτοδότειρα. — *Euseb. Præp. Evan.* l. iii. c. 3.

> Δαμάτηρ θεὰ, ἀπάντων
> Ἄνασσα, ἀπάν-
> -των γᾶ τροφός. *Eur. Phœniss.*

Hence she is called the Terrene Goddess, and her priestesses, τῆς χθονίας θεᾶς μύστιδες. — *Porphyrius de Antro Nymphorum*, c. xviii.

Bœotians Damatrian. There can be no difficulty in understanding why she was called the universal mother; for every living animal issued from the body of the crescent-shaped ark. Since then Porphyry assures us, that the bull was considered by the ancients as a vehicle of the moon[1], it is plain that he was sacrificed to her, in her twofold character of earth and moon. The body, buried in the ground alive, was a sacrifice to the earth; but the horns were kept above the ground, because they were a sacred emblem; which being afterwards sawn off together with the frontal bone in order to be preserved, the cavity of the skull might easily be filled by a swarm of flies feeding upon the brain, or of bees after it was gone. The priestesses of Ceres were called Melissæ[2], Bees; and so was the Moon: the priestesses obtained that name from the practice of hiding themselves in sacred cavities in the celebration of their Mysteries. But what connection had the moon with bees? none whatever: but the crescent was the representative of the ark, and the cleansing of the world from sin was commemorated in the purifying virtues which were supposed to belong to honey: for, "with honey," says Porphyry, "they cleanse their tongue from all sin:"[3] for which reason the Prophet Isaiah

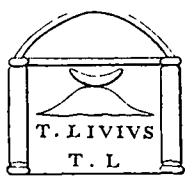
[1] Ἐπεὶ ταῦρον μὲν σελήνη καὶ ὕψωμα σελήνης ὁ ταῦρος.—*Porph. de An. Nym.* c. xviii.

[2] Ibid. Proserpine also was called κόρη μελιτώδη.

[3] Καθαίρουσι τὴν γλῶσσαν τῷ μέλιτι ὑπὸ παντὸς ἁμαρτωλοῦ.—*Porph. de An. Nym.* c. xv.

introduces it in his prophecy concerning Christ: — "Butter and honey shall he eat, that he may learn to refuse the evil and to choose the good."[1] It is not easy to say what motive the Egyptians could have had for bringing down the moon from heaven, and seating her on the earth; but if the moon was particularly sacred in her first quarter, because at that period she bore the greatest resemblance to the luniform ark, then they had a very intelligible motive for calling to remembrance the time when the ark grounded upon Mount Ararat. In the superstitions of other countries there are instances of a similar design: Thus at Padua, among a people where, as I have shown, the memory of the deluge impressed upon their hills and rivers long maintained a lingering existence, there was

PATAVII
APUD BASSIANOS.



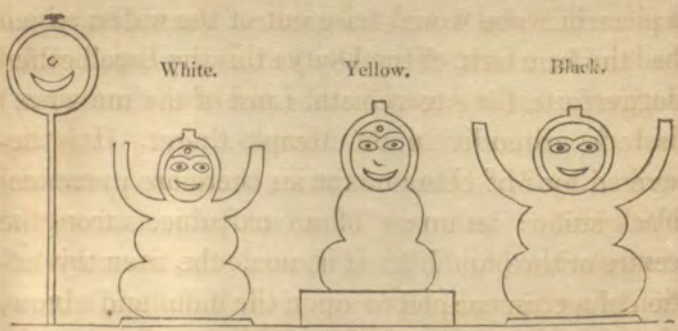

OPTATVS.AN.XV

an altar, or monument, exhibiting a crescent mounted upon a hill.[2] Thus, too, in the celebrated temple of Juggernaut in India, when the images

[1] Is. vii. 15.

[2] Gruteri Inscriptiones, ii. 982.

are stripped of their ornaments to be bathed, the reason appears of the concurrence of all sects in the worship there: they are memorials of a worship far more ancient than that introduced by the Brahmins, or by the modern usurpers of Budha's name. Three of them are thus represented.[1]




It is a singular and curious fact, that the mystical character, which expresses the name of the Deity, bears a striking similitude to these idols ॐ: it is pronounced Pranava, which seems to be compounded of Pra, an indeclinable particle used intensively[2], and Nava, or Noah.[3] Here we have the crescent-shaped boat in one instance floating above, in the other reposing on the side of the mountain; and it has been remarked that the crescent is like the horns of the cow of the moun-

[1] As. Res. viii. 62.

[2] It is very common in India to prefix the particle *Pra* to proper names of holy men, and more particularly so among the Boudd'hists. — *Wilford, As. Res.* viii. 255.

[3] Quasi, ὁ πάνυ Noah.

tains called Gayal or Gayava; but there is other testimony to the diluvian origin of these idols besides their shape. A Brahmin, it is said, was directed to build the town of Pursorem by a crow, which he observed to plunge into the water, and, after washing its body, pay obeisance to the ocean; and afterwards he was informed, in a vision, that a piece of wood would arise out of the water, which had the true form of the Deity: this the Rajah called Jaggernaut, (or Jagan Nath, Lord of the universe,) and deposited it in the temple there. It is described by Mr. Hamilton as an irregular pyramidal black stone: an image of an ox projects from the centre of the building.[1] It is, no doubt, from this notion of a crescent placed upon the mountain's brow, that the Mahabarat speaks of Meru reflecting the sunny ray from the surface of its gilded horns[2]; and the Jewish tradition is only another version of the same story, which says, that God once plucked up the mountain of the world by the root, and raised it into the air, and made it shine like a mirror.[3] It would have been impossible to guess how these incoherent fancies could have occurred to any one, if we had not had a sufficient explanation in the association of the mountain with the moon, through the medium of the ark. The Chinese are said to shape their tombs in the form

[1] Maurice's Indian Antiquities, i. 241.

[2] Translation by Mr. Wilkins.

[3] Targum of Jonathan on Exod. xx. 17.

Eradicavit mundi montem et sustulit ipsum in aërem et lucebat tanquam speculum. — *Wetstein on Luke,* xvii. 6.

of crescents, and to place them in high situations[1]; and yet they are not worshippers of the moon, but of Budha Foe.[2] It appears, therefore, that the Bull was denominated Taurus, from the circumstance of his horns representing the residence of the chieftain of the ship.

[1] Narrative of a Residence in China, by Peter Dobell, ii. 298.
[2] Dobell joins these synonoms together, ii. 252.

# CHAP. VII.

HORNS CALLED SIMA BECAUSE THEY WERE A SAMA OR SYMBOL OF THE TWO-PEAKED MOUNTAIN AND OF THE CRESCENT-SHAPED SHIP. HENCE, SAMA WAS THE NAME OF INSULATED MOUNTAINS. — THE SHEM OF THE BUILDERS OF BABEL EXPLAINED. — A STAR BETWEEN HORNS A DIVINITY. — ZOROASTER. — ASTARTE. — EXPLANATION OF THE STAR OF REMPHAN AND CHIUN. — ORION AND SIDE. — OSIRIS. — JANUS. — SATURN.

THE researches of Kircher into Egyptian hieroglyphics, though they fall far short of modern discoveries, and sometimes are not to be trusted, yet have thrown some additional light upon this subject. He says, the Egyptians believed that Osiris taught men many necessary things under the form of an ox, and therefore the characters by which they expressed his name were these [1], 1st. ⌓, from the curvature of the horns, which they called Sima. Here, then, we find it expressly stated that the crescent was a representation, not of the moon, but

[1] Osirim sub bovis formâ varias res ad humanam vitam sustentandam necessarias homines docuisse crediderunt; unde, &c. — *Kircheri, Historia Obelisci Pamphilii.*

of horns: indeed, since Osiris, according to the astronomical mythology, was invariably the sun, he had no business with the crescent, except on his bovine front; and since Sima, in Greek, means 'heights[1],' it is an allusion either to the two-peaked heights of Ararat, or to the two-prowed vessel invariably associated with them. But it seems more appropriate to the other characters, which are, 2ndly,  , and  i.e. an ox[2]; but it is evident that the first of these is no more than the representation of a hill, and the second a pointed hill, with the vessel resting upon the side. The third character is depicted thus  ; a figurâ bovis, says Kircher: he would have been nearer the mark, if he had said a figurâ tauri montis; for it surely bears more resemblance to a two-horned hill than to an ox. It is very remarkable that this emblem of Osiris, as well as Alpha and Omega, seems to have been adopted by the Greeks as a supplementary character, at the end of the alphabet, to make out their numerals. It was called Sanpi; and, according to the scholiast upon Aristophanes, was compounded of Sigma and Pi: now Sigma, in the very name of which we seem to detect an allusion to the silence of the Mysteries, was the same as San or Sam[3], from the Doric sama, a sign, and anciently had the figure of a crescent raised up on one end, that is to say, the

[1] Τὰ σιμά, loca ardua et acclivia, apud Arist. et Xen.—*Scapula.*

[2] Alpha is an ox, but in Chaldee a large ship.

[3] Veteres San et Sam pro Sigma dixere. — *Hoffmann. Lex.*

figure of the Roman C. It was the sign impressed upon the side of Apis [1], the bull sacred to Osiris; and it was the sign impressed upon the haunches of the horses, called Samphoræ [2], in the Circensian games. Anacreon calls it a character of fire; principally, no doubt, because it was burned upon the skin by a hot iron; but it may also allude to the sun, of which it was an emblem, and to which the horses were sometimes consecrated. But it was a sign of the sun only because it was a sign of the ark. They were confounded together; and, therefore, Arka is one of the names of the sun in Hindoo mythology. If we inquire what could be the reason of this confusion, it is to be observed, that the sun viewed in Osiris, or, which is the same thing, in Ammon, was the vehicle of the crescent, in the same way as the mountain was the vehicle of the ark. But the mountain was as much a sama, or sign, as the ark itself; for the ridge of Ararat, being terminated at either end by a lofty peak, presented the same appearance of two horns; and there is reason to think that the Hebrew word Sham, or Shamah, originally signified a mountain. In Arabic it is a verb signifying "to be lofty [3]."

[1] On the authority of Pliny and Pomponius Mela: for the same reason the bull Mnevis was sacred at On, or Heliopolis, the City of the Sun.

[2] Hesychius, in voce Σαμφόρας.

Ἐν ἰσχίοις μὲν ἵπποι
Πυρὸς χάραγμ' ἔχουσι.—*Anacr.*

[3] Radix Arabice שמם Sama eminere et excelsum esse sonat. —*Bocharti, Geographia Sacra*, 378.

and Shamaim, the Hebrew word for the heavens, and differing from it only by the plural termination, derives its meaning from their height.[1] Hence we obtain an illustration of a difficult passage in Genesis. The builders of Babel proposed to make themselves a name[2], lest they should be dispersed over the face of the earth. But how was that consequence likely? Let Moses be his own interpreter: he tells the Jews, that, when they should pass over Jordan, "There shall be a place which the Lord your God shall choose to cause his name to dwell there."[3] That place was ultimately the holy hill of Sion; and it is always called the place which he chose, to put his name there. The place, where his name was, was the place of worship. But the place of worship immediately after the deluge was, undoubtedly, the altar built on Ararat by Noah. There was the name of the Lord, and thither the sons of Noah repaired to offer sacrifice; but in process of time, when their families increased, and a separation was necessary, and their dispersion was commanded for the sake of replenishing the earth with inhabitants more speedily, the patriarch, in communicating to them the will of God, may be supposed to have given them his parting instructions after this manner: "Beware that you never forget the awful catastrophe from which my family has alone escaped, nor that the cause of it

[1] שמים ab altitudine nomen habent. *Castelli, Lexicon*
[2] Gen. xi. 1.
[3] Deut. xii. 11.

was the impiety of men. Construct your altars upon those hills, which may serve to remind you of this spot, and there sanctify the name of the Lord." Thus, every high place devoted to religion would become a sign or emblem of Ararat, and a place of God's Name[1]; and how numerous they were the number of mountains bearing the name of Tor, or Taurus, is no inconsiderable evidence. All, indeed, who retained any reverence for the patriarchal precept would avoid a long residence upon extensive plains, because it would deprive them of their hill altars. When, therefore, the rebels of Shinar, in opposition to the divine will, determined not to be dispersed, their leaders could not devise a more politic plan for keeping them contentedly in the plain, than by building an artificial mountain to be their place of worship, that the name of the Lord might dwell there. It is too common in all ages for men to make a compromise with their duty, and to lay the flattering unction to their souls, that, by obedience to one precept, disobedience to another becomes less intolerable. The Name, therefore, or Shem, which they proposed to make, was that great pyramid of earth and bricks, the remains of which are still visible[2], and which I shall have occasion hereafter to describe.

[1] In a Samaritan Targum the builders of Babel say: "Faciamus in medio ejus adorationis locum et simulacrum." — *Kircherus, De Instit. Hierog.* l. ii.

[2] Captain Keppel says, that the ruins of the tower of Babel, at first sight, present the appearance of a hill with a castle on the top. — *Travels*, i. 192.

Hence the Phœnician colonists, when they spread themselves westward, gave the name of Sami to several mountains, especially when they were insulated, because they were then more exact types of the diluvian mount. The Thracian Samos[1], afterwards called Samothrace, where Ceres was peculiarly honoured, and where the Cabiri were worshipped, whose connection with the deluge has been illustrated by the learning of Faber, was so lofty that Homer places Neptune on its summit to survey the field of battle upon the plains of Troy.[2] It is not without reason that the God of Ocean is seated there. The Ionian Samos was mountainous, and peculiarly sacred to Hera[3]; but Hara was a title of the Indian Mahadeva, who, like Ammon, bore a crescent on his forehead, and was invoked by people in great distress.[4] A third Samos, or Same, as Homer calls it, supposed to be Cephalonia[5], contains a lofty mountain, which was called Cercesus, apparently a corruption from Caucasus. In like manner we are assured that the ancient Greeks denominated all high places Samoi.[6] This may be

[1] Threïciamque Samum, quæ nunc Samothracia fertur. *Virgil*, vii. 308.

[2] Ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης Θρηϊκίης. — *Il.* Υ. 13.

[3] Σάμος ἱμερόεσσα Πελασγίους ἔδρανον Ἥρης. — *Dionysius*, v. 534.

[4] O! worthy man, — O! Hara, Hara, ascend into thy cave, &c. — *Sanscrit Inscription, by Wilford, As. Res.* v.

[5] Canter observes, from L. Auratus, that between Corcyra and Ithaca lies Samos, quæ est σημα, seu tumulus.—*Novar. Lect.* lib. v. c. xiv.

[6] Bochart cites Strabo, Eustathius, and Constantine Porphyrogenneta, to show that οἱ παλαιοὶ Ἕλληνες σάμον τὸν ὑψηλὸν ἐκάλουν τόπον. — *Geog. Sac.* 376.

the reason why the numeral Sanpi was called Episemon, being a sama upon a samos[1], and it was probably written thus ⊓. It appears, then, that the horns of the crescent are sometimes the horns of the ark, and sometimes the horns of the mountain; and by the help of this observation some difficult knots of ancient mystery may be unravelled. Bryant, for instance, observes[2], that the sacred bull of Egypt was described with a star between his horns; and, accordingly, a Byzantine coin with the name of Diana has a star within a crescent, thus[3]  ; for coins retained much of uncomprehended mythology,—cows, and horns, and prows of ships, and grapes, and cones, and pillars, and fish,—much in the same way as many persons use the Freemasons' arms, without the least knowledge of the emblems, or as heralds preserve in armorial shields achievements long since forgotten. Again, a coin of Heraclea represents a bull's head supporting a crescent, in the centre of which a perpendicular line connects two stars  . He further contends that the meaning of Zoroaster's name is thus explained, Taurus and Asterius being the same[4], which, however, is not exactly the case, at least when they are used in combination. Asterius and Zoroaster are indeed to be referred to the same

[1] Σαμα ἐπι σαμον.
[2] Analysis of Ancient Mythology, ii. 123.
[3] Ludovici Nonnii, Comment. in Hub. Golzii Græciæ Nomismata.
[4] See Lycophron, v. 1301.

period; for Asterius[1] was an Argonaut, that is, a sailor in the Argha, or ark, and he was the father of Minos[2], who has been proved to coincide with Menu and Menes, both diluvian personages. The antiquity of Zoroaster has been disputed, but since history is unable to decide the matter we are driven of necessity back to the age of fable. The author of the Recognitions, that go under the name of Clement, identifies him with Ham, who is therefore reported to have been addicted to astrology. An ancient tradition says, that having studied that science before the flood, and knowing that he should not be allowed to introduce his books into the ark, he engraved his sacrilegious inventions on metals and rocks, which he found again after the flood, and so perpetuated the knowledge of them.[3] With respect to his name, the first part of it is undoubtedly derived from Zorus, which, according to Bochart, is the same as the Phœnician Tsor, corrupted afterwards into Tyrus[4]; and this is confirmed by Jerome, who says, that, in the Hebrew language, Tyre is called Zor.[5] But what has Tyre to do with Zoroaster? Tyre was so called because it was an insulated rock, and Tsor means a rock; whence also Tor and Taurus have been

[1] He is called Asterion by Orpheus in Argonauticis, v. 161.; and by Apollonius, l. i. 35.

[2] Asterius nomen Patris Minois. — *Hoffmann.*

[3] Cassianus. Collatio, viii. c. 21.

[4] Zorus est idem quod צור Tsor Phœnicium Tyri nomen. — *Georg. Sac. Op.* ii. 468.

[5] Hieron. de Nom. Heb. Opera, tom. ii.

derived. The latter part of the word is doubtless the Persic Ster[1], an aboriginal word which has been preserved in the Greek Aster and the English Star; but in Egyptian hieroglyphics a star was used figuratively to signify an attendant or ministering spirit[2]; therefore, if the same meaning may be inferred in other symbolical language, the sense of Zoroaster was, The Spirit of the Rock; the propriety of which will be more apparent when we come to the consideration of Mithratic caves. The same key will serve to unlock the difficulty of a curious passage in Sanchoniatho, who relates that the Phœnician goddess Astarte found, in her travels round the world, a fallen star, which she consecrated in the sacred isle of Tyre.[3] The sanctity of this island resulted solely from its resemblance to the rock of Ararat, encompassed by the ocean, and the purport of the passage is, that the worshippers of the moon, under the name of Astarte, had introduced into the sacred symbols there the picture of a star. Who, then, was Astarte? Augustine says she was the same as Juno[4]; and it

[1] "Nos scimus," says Scaliger, "verissimum esse, Ster Persice esse ἄστρον aut ἀστέρα, unde Esther dicta fuerit."

[2] Dr. Young, Article Egypt, Supplem. to Encyc. Brit. Horus Apollo says, that a star signified sometimes a god, and sometimes a spirit, ψυχη.

[3] Περιοστοῦσα τὴν οἰκουμένην, εἶρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀιελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε.—*Euseb. Præ. Ev.* l. i. p. 38. The Hindoos have a notion that the stars are individuals, raised to that honour for a time proportioned to the sum of their merits: this being exhausted they descend to earth, often visibly, as in the case of shooting stars.—*Wilson's Select Specimens of the Theatre of the Hindoos.*

[4] Augus. Locutionum, l. vii. c. xvi.

is so far true, that they were both the same as the Indian Hara. Ovid calls her Venus, or, rather, Dione, and tells a story of her being changed into a fish to escape the rage of Typhon, which very fish was on that account transferred into the zodiac.[1] Lucian asserts that she was the moon; but how does he describe the image of her which his own eyes had seen? certainly not much like the moon: it was human upwards, and fish-like downwards.[2] Desinit in piscem, again; certainly, however, she is not handsome above, for she has horns upon her head like Ammon. In Sanchoniatho's time she had the whole head of a bull upon her shoulders[3]; and the Phœnicians in Euripides seem to identify her with the heifer Io, when they claim her as the common mother of themselves and the Thebans[4], whose city in Hebrew signifies the ark, and in Syrian a heifer.[5] Moreover the shape of a crescent is said to have been impressed upon the cow which determined the site of Thebes. Grecian fable in general metamorphoses Io altogether; but Lycophron describes her, like Astarte, with the head of a bull[6] and the body of a woman: they resemble

[1] Ovid. Fast. l. ii. p. 461.

[2] De Dea Syria: he calls the idol Derceto; but Bochart has no doubt that they were the same. Phœnicum Astarte (sic illi Venerem vocabant, alii Dercen scribunt et Derceto et Atergatin) superiora mulieris habuit, inferiora piscis. i. 44.

[3] Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλεία παράσημον κεφαλήν. — *Euseb. Præ. Evan.* p. 38.

[4] Κοινὸν αἷμα, καὶ τέκνα
Τὼν κεραστόπων πέφυκεν Ἰοῦς. — *Eurip. Phœniss*, 258.

[5] Ωήκα Σιριστὶ λέγεται ἡ βοῦς. — *Isacius in Lycophronem.*

[6] Τὴν βοῶπιν ταιροπόρθεον κόρην. — *Lycoph. Cassandra.*

one another in their wanderings over the face of the earth; and if Astarte was the moon, so was Ioh in Egypt.[1] When, therefore, the Phœnician chorus exclaims,

> Ἰὼ λάμπροισα πέτρα πυρὸς
> Λικόιζον σέλας.[2]

I am tempted to doubt whether Io is an interjection, and to think it rather the name of the rock which shone like fire with a double horn of light. Asteris was the name of a rocky island near Samos.[3] Asteria was a name given to the sacred islands Crete and Delos[4]; another island was called Astarte[5]; and Ashtoreth was the name of a city situated between two lofty mountains, whose extremities resembled horns, and having very little light from the sun[6]; so that, by the contrast of their own darkness, the tops of the mountains would seem, when the sun shone, to blaze with light, like those which the Phœnician women apostrophised. But Ashtoreth was also one name of the island Erythia, the etymology of which puzzles Bochart; and he has recourse to

[1] Dr. Young, in Sup. to Encyc. Brit.

[2] Phœnissæ, 237. Inachus is said to have raised in Iopolis a brazen pillar, with this inscription: Ἰῶ μάκαρα λαμπαδηφόρε. — *Johan. Malal. Chronographia*, p. 31.

[3] Homer, Odyss. iv.

[4] Ἀστερίη. ἡ Κρήτη καὶ ἡ Δῆλος οὕτως ἐκαλοῦντο.—*Hesychius.*

[5] Bochart, ii. 688.

[6] Castell's words are, "Nomen urbis sitæ inter duos altissimos montes, perparum lucis a sole habentis, cujus extrema cacumina referebant cornua." The extrema cacumina must surely belong to the mountains, and not to the city; and the reading should be quorum, unless mosques were built to Astarte.

a conjecture, that the Greeks, not understanding Astaroth, supposed it to be Asta Erythes, the city of Erytha.[1] But be "plane nescit," the meaning of the word Erythia, which Vallancey assures us in ancient Irish implies a ship[2]; and Aorth in that language is a ship, which is also an Armenian title of Ararat. Astarte, therefore, being equivalent to Erythia, is equivalent to Isis, not only as they both wear a crescent, but as they are both connected with a ship through the medium of the same ancient language, Eiss and Essis being both Irish names for a ship; and also as they were connected with stars, Astaroth even in name, and Isis by her symbol, which was the dog-star.[3] This star is said to have been the dog of Isis, translated to the sphere, and its hieroglyphic was the figure of a sitting dog, with a crux ansata[4]; the right explanation of which is to be found in the equivocal meaning of the Greek name Αστροκυων, which signifies either the sidereal dog[5], or the pregnant

[1] Græcorum antiquissimi, cum quid essent Astaroth vel Astoreth plane nescirent, videntur divulsis vocibus inde fecisse ἄστυ Ἐρύθης, quasi sic diceretur oppidum in insula Ἐρύθη. — *Op.* ii. 613.

[2] Collect. de Re. Hib. v. iv.

[3] Mnaseas, Anticlides, Plutarchus, et Eusebius Isidi Sirium attribuunt. — *Kircher*, l. iii. *de Instit. Hieroglyph.*

[4] Kircher, Historia Obelisci Pamphilii. Isis, says Horus Apollo, is a star called by the Egyptians Sothis, by the Greeks Astrokyon.

[5] The κάρχαρος κύων of the sea, mentioned in Lycophron as the devourer of Hercules, was certainly the ark, though jumbled with a tradition of Jonah's story; for Corcur, says Bochart, is Arabice navis magna, whence the Gordyœan mountains of Armenia were also denominated Corcyrean, l. i. c. 3. If the crux ansata is, in fact, as Maurice supposes, an allusion to the Indian emblems of active and passive nature, there is no difficulty in accounting for the addition of this hieroglyphic, since, according to Hesychius, κύων, signifies both.

planet, i. e. the ark, pregnant with all living animals. If, therefore, this object of traditional idolatry was to be represented between the horns of the diluvian mountain, it was natural enough to express it by a star within a crescent: but a star is sometimes also, as above stated, used in hieroglyphics for an attendant or ministering spirit.[1] If, therefore, it were proposed to exhibit the deity of the ark besides, the impression on the Heracleot coin would exactly serve the purpose: the upper star would be the presiding spirit[2], and a naval character would be given to the lower one by the connecting mast. Œumenius imagines that the star of the god Remphan, mentioned by Stephen in the Acts of the Apostles[3], was a star upon the forehead of Moloch, whose idol was cornigerous like Ammon, whether we behold him in the zodiac, or in the character of Jupiter, as he is described by Orpheus, having the golden horns of a bull on either side of his head.[4] Bochart contends that Remphan was the planet Saturn[5]: his very name, however, implies that he had horns; for Ram, Rem, and Rim are all old Irish words for a horn: thus Ramesses was, undoubtedly, the horned ship; Rimmon, the horned moon; Rem-

[1] Dr. Young, in Suppl. to Encyc. Brit., art. Egypt.

[2] Thus, when Julius Cæsar was supposed to have been admitted into heaven, Suetonius says, that "simulacro ejus in vertice additur stella."

[3] Acts, vii. 43.

[4] Ταύρεα δ' ἀμφοτέρωθε δύο χρύσεια κέρατα. — *Euseb. Præp. Evan.* l. iii. c. ix.

[5] Boch. Geog. Sac. l. i. c. 15.

phan, the horned Pan; for so Pan is described by Porphyry, and very truly; but, unconscious of the truth, he observes, that his horns were symbols of the sun and moon.[1] They were proper symbols of the moon; but, upon any physical principles, not at all proper for the sun; nor would they ever have been applied to him if he had not himself been a symbol of something else. Pan is no doubt the same as Phanes the sun[2]; but then he is also the god of Arcadia[3], which was peculiarly Arkite, and he was a wanderer over the sea[4], and he had bulls sacrificed to him on rocks, or, rather, some part of the animal in a curve fastened to the rock[5], than which nothing could be more significant; and, in a derivative sense, he was the universe, i. e. the universe of living creatures contained in the ark.

Vallancey says, that Fen, or Phen, are Irish names for the sun, and the same as Pan.[6] We know, however, that Pen is a Celtic term for a mountain, and hence the Apennines derived their

[1] Τὰ μὲν κέρατα δόντες, σύμβολα Ἡλίου καὶ Σελήνης.—*Euseb. Præp. Evan.* l. iii. c. 11.

[2] Φανης, Sol; in the Orphic hymns described as born of Erebus and Chaos from an egg; and is the same as Eros, Love, called by the Hindoos Camadeva, the god Ham. —*Crawford's Res.*

[3] Pan, Deus Arcadiæ. —*Virg.*

[4] Ἀλίπλαγκτε, Sophocl. in Ajace, v. 704.; and he is invited to appear from the rocky top of Cyllene. Πετραίας ἀπὸ δειράδος φανηθ'. The latter word is particularly appropriate. Why should he appear, but because he is the Sun? The mystic dances of Nysa and of Crete, Dionysiac and Corybantian, are also ascribed to him. Νύσσια Κνώσσια Ὀρχήματα.

[5] Γυροὺς ταύρων πέτρῃ προσδεῖτε τένοντας. — *Apollonius Smyrnæus.*

[6] Ancient Hist. of Ireland, p. 504.

name; and hence the monument on the Little St. Bernard in the Alps was dedicated Deo Penino.[1] It is true that Remphan is also written Rephan, or as in the version of the 70, Raiphan, which, if it be not a mere corruption from the other, must signify the royal Pan: the first syllable bearing the sense which it has retained in the Italian Re, the Spanish Rey, the French Roi, the Latin Rex, and the Egyptian adjunct to the name of Ammon, who is perpetually called Ammon Ra. But, since Pan was always represented with horns, it is of no consequence to the argument which of the two be the true reading. It may be thought, however, that Pan was only a Grecian deity, and not worshipped out of Europe: but the fact is far otherwise. Diodorus Siculus bears witness that his images were in every temple of Egypt[2]; and Osiris is said to have associated him with himself in his expeditions: no wonder, for they were the same person.[3] There was a city in the Thebaid called Chemmis, which, being interpreted, says Diodorus, is the city of Pan. Now, literally, Chemmis is, without doubt, the city of Cham[4]; for Egypt is

[1] On ne sçait pas precisément quel est ce dieu Penin, les uns pretendent que c'est le Soleil, les autres veulent que se soit Jupiter. —*Dict. des Cultes.*

[2] Τούτῳ ἀγάλματα κατὰ πᾶν ἱερὸν.—*Diod. Sic.* l. i. p. 16.

[3] Or at least father and son.

[4] Χέμμεν$_{\eta}$ μεθερμηνευομένην δὲ Πανὸς πόλιν.—*Diod. Sic.* l. i. p. 16. The hieroglyphic name of Pan was Khemms or Hemms.—*Wilkinson's Thebes*, p. 395.

A priscis incolis Ægyptus vocabatur Chamia, vel Chemia, id est, terra Cham; et in Ægypto urbes Chemmis, &c. Nota Cophtitas, qui vetusta nomina pertinacissime retinent, Ægyptum hodieque vocare Chemi. – *Boch. Geog. Sac.* l. i. c. 1.

called the land of Ham repeatedly in the Psalms.[1] Pan, therefore, was one with Ham, the father of Mizraim, the acknowledged colonist of Egypt; of Phut, who was worshipped there as Buto, or Budha[2]; of Cush, who is supposed to have been the prime author of idolatry; and of Canaan, who gave his name to the land where Remphan had his tabernacle. The astronomical character still in use for the planet Saturn ♄ much resembles the ancient hieroglyphic for Osiris, and, since both belonged to the same era, was probably transferred to it together with the name; for the mythological names of the planets are comparatively modern, and the ancient name of Saturn was Phainon.[3] Although, therefore, it may be true, as Aben Ezra asserts, that Chiun, which is the word used for Remphan by the prophet Amos, signified Saturn among the Persians and Ishmaelites, yet this must be understood, not astronomically of the planet, but of the deity so named, by whatever emblem he was mysteriously expressed. That emblem was sometimes, as we have seen, a star—the star of the god Remphan; but Chiun was not the god, but the star between his horns. In our English version we

[1] Psalms 78. 51. 105. 23. 27. 106. 22.

[2] Mr. Grey sent a sarcophagus to the British Museum bearing an inscription, in which it is a matter of controversy whether Phutus or Buto should be read. See xivth vol. of the Journal of Science, p. 259.

[3] Aristoteles De Mundo, c. ii. ὁ τοῦ Φαίνοντος ἅμα καὶ Κρόνου καλούμενος κύκλος: it seems as if, in his days, the mythological names were not quite settled. Thus, it was doubtful whether Pyroeis belonged to Mars or Hercules; Stilbon to Mercury or Apollo; Phosphorus, or Lucifer, to Venus or Juno. Jupiter was Phaeton.

read the passage thus: — "Ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves." [1] But from this sentence it is difficult to extract any tolerable sense, and the first part of it seems to have no connection with the last. The Greek version is different: "Ye have taken up the tabernacle of Moloch [2], and the star of your god Raiphan, their types which ye have made for yourselves;" as if the tabernacle was the type of Moloch and the star of Raiphan or Remphan. A Chaldee word, derived from the same root as that which is translated "a tabernacle," signifies a club or a column: what bearing this has upon the question will be seen in a future chapter; but in the mean time I may observe, that a portable tent or tabernacle must have been a conical shrine resembling a pointed hill, and a star probably upon the top of it. The translation of the Vulgate is more exact: "Ye have borne the tabernacle of your Moloch, and the image of your idols, the star of your god, which ye have made for yourselves." In the Hebrew it is "the Chiun of your images or idols." Chiun, therefore, was the star — any star, no doubt, at first; but, at last, the dog-star in particular; for its own root, Chun, is apparently the

[1] Amos, v. 26. It is very remarkable that the History of the Afghans, by Neamet Ullah, translated by Dorn, relates a tradition, that Melek and Kious were the parents of Noah.

[2] Moloch is the same as Melek, a king, so much so, that Arias Montanus has rendered it in this place, your king.

root also from which the Greek κυων has borrowed its oblique cases. There was a throw of the dice among the Romans, which they called either Chius, or Canis or Canicula, the name of the dog-star; and perhaps it was figured like a star; for it corresponded to our ace, and was unlucky, like the dog-star, which, for that reason, is denominated by Homer, κακον σημα. But Canis, according to Hoffman, is only another mode of writing Cham [1]: from this equivocation, the dog became the common object of worship in Egypt [2], the land of Ham.

The mythologists having turned Chiun into a dog, their next care was to find out a master for him: and so they attached him to Orion; for Orion was supposed to represent Nimrod, the great hunter of Babylon, and therefore it was not an unnatural alliance; but though the flatterers of the tyrant, if such he was, might be willing, no doubt, to exalt him above his predecessors, and thrust him into their place, yet many circumstances of his fabulous history combine to prove, that the original Orion existed at an earlier period. He was a native of Chios; his father was said to be Neptune [3], or the Deity of the Ocean, and Œnopion [4], or the wine-drinker, because Noah was celebrated under both

[1] "Canis nonnullis scriptoribus dicitur, qui aliis Cham." He means, it is true, the Tartar Prince, who is commonly called the Khan; but if in one instance the word may be so corrupted, why not in another?

[2] Juvenal says: "Oppida tota canem venerantur." — *Sat.* 15.

[3] Ὄυτε κιν' Ὠρίωνος ἐπίλησιν κάλέσαιτο. *Hom. Il.* p. 22.

[4] Dorion in lib. de piscibus. [5] Palæphatus de Orione.

characters: but he was also called Hyreus[1], from his connection with the mountain (Ararat), and he came out of an ox's hide, in which he had been buried nine months. The ox's hide means a ship, for it was used in the construction of boats; and the nine months show, that his issuing from it was considered a second birth; for which reason Dionusus was always represented as a child. He took up arms against his father, and would have invaded his mother's bed[2], which is only a different version of the indignity offered to Noah by Ham. His wife was Side, the Bœotian name for the Pomegranate, which was said to have sprung from the blood of Saturn, or Noah; the other name of that fruit among the Greeks was Rhœa; and Rhea, or Rheia, was the wife of Saturn. Bryant takes her for the Ark, and supposes the fruit to have been chosen for an emblem, on account of the multitude of seeds which it contains[3], but it is also possible that the small cup on the top of the fruit may have suggested a resemblance to the mystic Sima, or the astronomical character of Saturn. Rhea was certainly the magna mater, who has been identified with Isis; and in this sense of the word Sidi was long retained by the Celts of Wales. The secondary and perhaps more frequent meaning of the word was a Sanctuary, in which the rites of Ceridwen or Ceres were performed; rites from which those who were initiated derived this privilege: "Nei-

[1] Ovid. Fast. l. iv. [2] Agatharcides quoted by Athenæus.
[3] Bryant's Analysis of Ancient Mythology, ii. 380.

ther disorder nor age will oppress him that is within it."[1] But the real prototype of the Druids' sanctuary may be determined by the bard's description: "The currents of the deep compass it about, and the copious fountain is open from above." Hence Davies scruples not to assert, that Caer Sidi was a British name of the Ark; and in a poem of Taliessin, called "The spoils of the deep," it cannot bear any other construction. In this poem Noah is called Arthur, probably from Athair, a father[2]: it is, no doubt, the root of Arcturus; for it was only a blunder of the Greeks, who always looked for etymologies in their own language, that turned that constellation into a bear's tail. Sir W. Jones indeed ascribes it to another mistake. The Hindoos, he says, call it Maharesha, the great constellation; but Ricsha in Sanscrit means also a bear, and the Greeks gave it the latter sense; but he justly observes, that no one who had ever seen a bear would have given it a long tail.[3] The burthen of Taliessin's song is, that only seven besides Arthur escaped from the inclosure of Caer Sidi; but in all the stanzas after the firs , the word Sidi is exchanged for others of similar import, which leave no doubt of its meaning: in the second it is called the inclosure of the inhabitants of the

[1] Davies's Celtic Mythology, p. 295.

[2] Vallencey's Specimen of an Irish Dict. Cormack's Glossary.

[3] Sir W. Jones' Works, iv. 68. It might almost be supposed that the Teutonic name of the animal was derived from this misconception of the constellation, which is in fact shaped like the Egyptian Baris. In Voss's translation of the story of Phæton in Ovid, he calls it: Der nördlich stürmenden Bäerin. — *Heinsius's Bardenhain*, iii. 115.

world[1]; in the third, of the royal assembly[2]; in the fourth, the gloomy inclosure[3]; in the fifth, the inclosure resting on the height[4]; in the sixth, the inclosure, whose side produced life.[5] The third stanza is remarkable: "In the quadrangular inclosure in the island with the strong door, the twilight and the pitchy darkness were mixed together, whilst bright wine was the beverage placed before the narrow circle. Thrice the number that would have filled Prydwen[6] we embarked upon the sea; excepting seven, none returned from Caer Rigor." Now this quadrangular inclosure, "the prison of Gwair (the just man) in Caer Sidi," corresponds with the square Cromlechs of the Celts, and with the Cibotus figured on some ancient coins. According to the description of Bishop Heber, the Bengalee boats of the present day have some resemblance to the fashion of the Ark, as it is portrayed in Celtic tradition. He says, they are "decked throughout their whole length with bamboo, and on this is erected a low light fabric of bamboo and straw, exactly like a small cottage

[1] Caer Bediwyd. [2] Caer Rigor.
[3] Caer Golur. [4] Caer Vandwy.
[5] Caer Ochren.—*Davies's Celt. Myth.* p. 516.
[6] Davies thinks, that Prydwen means the ark, from Prûd = κοσμος, and Wen a female: the Lady of the world. I am more disposed to think the bard means Britain, and that the Druids adorned their own island with a name which has since been universally adopted. In the poem Mic Dinbych, Ysgrifen Brydain is translated, the writings of Britain; but a note suggests, "The writings of Prydain, who was the same as Hu-God." The two words are certainly interchangeable; for in the preceding stanza, Britain is written Prydain, which is surely the same as Prydwen. — *Davies' Celt. Myth.* p. 510.

without a chimney."[1] If to this account be added the further statement, that the Maldivian, Bengalee and Chittagong vessels have very lofty heads and sterns, we have the exact image of the crescent-shaped Ark, or Baris, in which the Egyptians deposited the coffin of Osiris. Plutarch has a confused[2] account of this, in which however there are some lineaments of truth. On the nineteenth day of the month Athyr, the priests went down to the sea, and brought out the sacred ark, which contained a golden chest, and into it they poured clear water, and all that were present shouted out, that Osiris was found. Then mixing oil and spices with the water, they formed the image of a crescent, which they robed and adorned.[3] This then was the Sima, which, being placed on the top of the quadrangular inclosure, makes the fourth hieroglyphic of Osiris, as above mentioned; and then, if the orb of a star without its rays be placed in the centre, and the whole image clothed, the process for manufacturing one of the Jaggernaut idols is complete, the horns of the crescent being the arms, and the orb the head of the idol. At Luxorein, near Carnac, in the Thebais, the ship of Isis, with its double beak like a new moon, is

[1] Vol. i. of Journal, p. 108.

[2] It is a confused account, because in this place he calls the ark a κίστη, or chest; but the vessel in which the σορὸς, coffin, is laid at the discovery of Osiris must be the same in which it was deposited at his entrance into it. And this is properly described as an ark shaped like a crescent; λάρναξ μηνοειδὴς, iv. 507.

[3] De Isid. et Osirid. iv. 502.

sculptured on the walls of a temple [1]: it is carried by ten persons, and contains a chest or ark; for here it must be observed, that although the containing crescent is called the Baris, Ark, or Ship, because it was moveable and had the same shape, yet, in fact, it represented the two peaked ridge of Ararat, containing the real ark within its horns; for the chest, or quadrangular enclosure, which was the coffin of Osiris when he entered it, and while he remained in it as in the grave, is called a Cibotus when he is found again.[2] Now Cibotus is the word used by the Greek translators of Genesis for Noah's ark, and the Sybilline oracles mention an Ararat on the borders of Phrygia [3], apparently for no other reason than because Cibotus was built there. Cibotus was a town encompassed with three rivers [4], where a coin was struck, similar to those already mentioned, with the name of Noe on the chest or ark.[5] Another town, not far

[1] Copied by Bishop Pocock.—*Bryant's Analysis*, i. 251.

[2] Σορὸς, when he enters it: κιβώτιον, when found. Plut. De Is. et Osir. So likewise Apis, the living image of Osiris, covered with crescents (Do. 508) was deposited after death in Sorus. from which the reviving Deity was called Soroapis, or Sarapis. — *Nymphodorus in Euseb. Præp. Evan.* l. x. 499.

[3] P. 180.

[4] The three rivers are the Marsyas, Obrimas, and Orgas.

[5] Three coins of Philip the elder, struck at Apameia, or Cibotus, as it was once called, bear on the reverse a square machine floating on the water, in which two persons are seen, and on one side two who have just quitted it, and above the dove bearing a branch. Upon the ark is the word Νωε. *Bryant's Analysis*, ii. 230.

Upon some medals coined at Apamæa, in Phrygia, about the time of Septimius Severus, an ark is represented floating on the waters, in which a man and woman are to be seen. A bird is sitting on the ark, and another flying towards it holding a branch in its feet.

from it, is called Baris. In the Celtic tradition, the top of the mountain becomes more appropriately an island, as, indeed, it was, when it first emerged from the flood; but yet the same confusion of emblems appears again, the consequence of obscure and corrupted knowledge. The island, like the Baris, embraces a double meaning: for an island, with a door, can be neither an island of earth, nor yet an ordinary ship: it can be nothing but the ark, the door of which is specially mentioned in Scripture, and was commemorated among the pagans by opening the door of Janus; for this deity, who had two faces, one before and one behind, to signify that he could look backward upon the antediluvian world, as well as forward upon the present, carried in his hand a key[1], the memorial of his opening the door of the ark: wherefore, also, he was thought the most proper person to open the year, and January became the first month in lieu of March. Plutarch mentions an ancient coin, that bore his head on one side, and on the other, half a vessel. He observes, "It was the common opinion that this was in honour of Saturn."[2] They

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Close by are the same two persons on the dry land, with their right arms held up. The name of Nσ is on the ark in Greek letters. — *W. Eckel of Vienna, Doct. Numism. Vet.* t. iii. 132.

[1] Albericus, de Deorum Imaginibus, says, that Janus is represented carrying "in dextrâ clavem, in sinistrâ vero bâculum, quo saxum percutere et ex illo aquam producere videbatur." This is not the only instance in which tradition has confounded Moses with the older patriarchs; but still Janus, the rock, and the water, are associated.

[2] Quæst. Rom. p. 274.

were, in truth, the same person; and that which was expressed in one case by giving him a double countenance, was expressed in the other, by supposing that he might have the appearance of a young man as well as of an old man.[1] Both were described with keys and ships upon their coins; both were the same as Bacchus, and inventors of wine[2], and the Saturnalia were celebrated in the kalends of January. A river and a mountain bore his name (Janus), because he is said to have lived on that mountain, and to have invented ships and navigation.[3] Tradition affirmed, that once a flood of waters burst from his temple, and swallowed up whole hosts.[4] The Janiculum was the highest hill of Rome, and probably the same which was formerly called Saturnian; some accounts, indeed, make them contemporary wanderers over the sea, which they certainly were, and founders of separate cities, which they were not. Others give Janus so much later a date, that to him they attribute the plan of stamping a ship upon coins, in honour of Saturn, a practice so common, that boys at play would cry, as they tossed up a denarius in the air, "heads or

[1] Ipsius canities pruinosis nivibus candicabat, licet etiam ille puer posse fieri crederetur. — *Martianus Capella*, l. i. c. 2.

Quem Græci et Latini Bacchum et Œnotrium vocant, eundem illum Syri et Aramei omnes appellant Janum, a voce Jain quæ vinum significat. — *Observationum Libellus Anonymus in Mythologiam.*

[3] Athenæus, l. 15.

[4] Fertur ex æde Jani per hanc portam magnam vim torrentium undis scatentibus erupisse, multasque perduellium catervas — devoratas rapida voragine deperiisse. — *Macrobii Saturnalia*, l. i. p. 194.

ships," as with us they cry "heads or tails."[1] Even this modern custom (may I venture to suggest it?) might have been fetched from Phœnicia; for there Janus was represented by a serpent biting his own tail.[2] However, one thing is clear, that the ancients knew nothing about him; his antiquity was beyond their records: but Janua, or the door, seems to belong more properly to a female, who bore the same relation to Janus as Luna[3] to Lunus, or Isis to Osiris. Her name was Jana, which, pronounced hard[4], became Diana: consequently she was the moon in her crescent state, the figurative recipient of the patriarch. The door, which was closed after the conclusion of a war, was the door of the ark, which was closed on those who issued from it after the strife of the elements was over.

Again, the darkness of the ark[5], while that door was closed, has been faithfully copied in all its commemorative cells and institutions, in caves, pyramids, and mysteries. "Memorials of the deluge," says Colonel Francklyn, "are visible in various parts of the noble ruins at Persepolis, at Darab, and at Makhshi Rostum, where the dark exca-

[1] Pueri denarios in sublime jactantes, Capita aut Navia, lusu, teste vetustatis, exclamant. — *Macrobii Saturnalia*, l. i. 194.

[2] Phœnices in sacris imaginem ejus (Jani) exprimentes draconem finxerunt in orbem redactum caudamque suam devorantem. p. 193.

[3] Jana crescens et senescens. — *Varro de Reb. rust.* l. i. c. 31.

[4] Thus, in the Ban de la Roche, a patois is spoken, which turns Chers into Dchers, and Je into Dje.—*Extract from a Letter in the Memoirs of Oberlin*, p. 88.

[5] The ark, it will be remembered, had but one window for its three stories. Gen. vi. 16.

vated chamber, and the narrow door at the entrance of each, exhibit a memorable allusion to the ship of the deluge, as wedged in the crags of Mount Ararat."[1] Hence an ancient design represents Ceres, who, it has been shown, was synonymous with Isis, mounted on a car formed like a boat or half-moon, and drawn by dragons, holding lighted torches in her hands[2], &c.; and hence Brimo, who is equally Rhea and Hecate, the threefold representative of the moon, Jana or Diana, and Proserpine the goddess of the regions of darkness, is said by Lycophron to be propitiated by torch-light sacrifices.[3] The tablet of Ceres is surrounded with twelve short pillars, on which are depicted the twelve signs of the zodiac; intimating that her wanderings on the ocean lasted through the revolution of a year; and, agreeably to this opinion, the Celtic bards constantly allude to the completion of the year, and the return of a particular day, when they treat of the history and rites of Cerid-

[1] Francklyn on the Tenets of the Jains and Boudhists, p. 112.
[2] M. de Gebelin's Monde Primitif, iv. pl. 7.
[3]
Βριμὼ τρίμορφος θήσεται σ' ἐπωπίδα
Κλαγγαῖσι ταρβήσουσαν ἐννύχοις βροτοὺς
Ὅσοι μεδούσης Στρυμόνος Ζηρυνθίας
Δεικηλαμὴ σέβουσι λαμπαδουχίαις
Θύσθλοις Φεραίαν ἐξακεύμενοι θεάν. —
*Lyc. Cassan.* 1177.

Pheræ is the name of a town in Arcadia which was peculiarly Arkite, and of another among the Magnetes, of whom Bryant says, that wherever they were, some history of the ark will be found. Their coins bore the impress of a ship, and the inscription Argo Magneton. But the goddess of the crescent doubtless obtained her name from *φέρειν*, to carry.

wen, *i.e.* Ceres, which were celebrated in the sanctuary of Caer Sidi. Hence, it was not till the end of the year that the light of the Baalteine was to be kindled, a memorial of returning light, as much as a worship of fire : for, on that occasion, all fires were wont to be previously extinguished, in order that they might be rekindled from the sacred flame of the Druids, and then the masses of light that gleamed from every hill top were magnificently contrasted with the pitchy darkness of a November night. The miraculous appearance of the holy flames in the sepulchre at Jerusalem, which deludes and maddens the superstitious Greeks on Easter Eve [1], is an undoubted remnant of this more ancient rite ; for with minds as dark as the vault from which it issues, they extinguish every light, and wait in total gloom for the easiest of all miracles. With great reason then the Celtic Ceridwen is made the mother of Avagdu, or utter darkness, who could not be illuminated till the regenerating cauldron, like the cauldron of Medea, the daughter of Hecate, had boiled for a complete year.[2] Taliessin's introduction of wine into the ark may be thought an anachronism ; but it points to the inventor of that beverage, the Dionusus of Greece ; and it is part of his character, which the Celts would be sure to preserve, addiction to wine being a very prominent feature in

[1] See Maundrell's Journey through Palestine.
[2] Davies's Mythology of the British Druids, p. 203.

their own.[1] Thus every thing concurs to prove that the Caer Sidi of the Welsh bard was the diluvian sanctuary, whether applied to the original ark, or to those imitative cells of initiation, which abounded wherever Arkite rites were established. The religion of the Burmese in particular retains not only the mystic cell, but the very name. For the sages, or hermits, worshippers of Godama, that is, Budha, ought to live in caves and subterranean buildings, of which there are many remains in the neighbourhood of Graungoo[2]: but his temples above ground are usually in the form of a pyramid, and so are doubly commemorative; having within, the dark chamber, and without, the form of one of the Armenian peaks. They are called Bura, which has a remarkable affinity to Baris[3], the name both of the mountain and the ark; but their proper name in the Burman language is Zedee, *i. e.* Sidi; pronounced as every nation in Europe but the English would pronounce it. The name of Bura is also applied to some stones held in great veneration by them, and peculiarly characteristic of Budha. They are of considerable dimensions, carved with various hieroglyphics, and said to represent, or to be the impressions of his foot; corresponding therefore to

[1] Diodorus Siculus.

[2] Asiatic Researches, vi. 295.—*Dr. Buchanan.*

[3] Jerome says, that Baris is the name of a mountain in Armenia; and Nicolaus Damascenus, that it was the name of Ararat, where, according to Strabo, the goddess Baris had a temple.

the Prabat of the Siamese, and the Paduka [1] of the Hindoos. Their names in Burman is Kye do Bura, the royal foot. In this instance, it would almost seem as if the vessel had been confounded with the person whom it contained, and that Bura was the name of both. For so in Ceylon the same sort of temples are indifferently denominated Bouddestaneh, and Siddeestaneh [2]; they are alike the monuments of Bouddh, and of Siddee; for in Hindostan Sidha expresses those who after death have become gods.[3] In Irish too, Sidh [4] signifies a good genius, and in [5] the collection of Tirechan, Sidi is the word used by the king's daughters for the gods of the earth, in their address to Patrick and his companions.

These Celts long retained the Boudhist peculiarity of regarding with veneration the mark of a foot. "When they elected their captain," we are told, "they placed him upon a stone commonly upon a hill, and on some such stones was engraved the measure of their first captain's foot." [6] The coincidence of meaning between the Irish Sidh and the

[1] Paduka, says Francklyn, is the holy feet of Jeyne, or Boodh, p. 80. where it may be observed, that Boodh is the same as Jeyne and Janus.

[2] Captain Mahony, in As. Res. vii. 39. Sidhi, together with Buddhi, was the wife of Ganesa, the son and champion of Parvati, the mountainborn.

[3] Buchanan's Journey in the Mysore. They were eight in number.

[4] Vallancey on Ancient Irish; and Sad, in Celtic, is a forefather.

[5] Betham's Antiq. Res. in Miss Beaufort's Essay on Ireland.

[6] King's Munimenta antiqua, i. 148.

Indian Sidha is the more curious, because Sida being a name of the pomegranate in the Bœotian language, which doubtless passed from Asia with the Phenicians into Greece, it is expressed both in Irish and in Hebrew by the same word, and that too a word of mythic stamp, Rimmon.[1] It was the name of a Syrian idol; and when Naaman had been cured of his leprosy by the God of Israel, and vowed never to sacrifice to another, and yet feared to forfeit his master's favour, he entreated indulgence for his dissimulation in bowing down in the house of Rimmon.[2] And since the Benjamites retreated to the rock of Rimmon, as an asylum[3], we may conclude, that there was the Ararat over which he was thought to preside. It is probable, therefore, that something more than the grace or beauty of the fruit, for which indeed it is not remarkable, recommended the pomegranate to the attention of Solomon, when he adorned with them the tops of his brazen pillars before the porch of the temple[4]; especially when it is considered, that these pillars themselves, with their mysterious names[5], had nothing else to bear, and were of no use, and that one of the other vessels framed by him was called a molten sea, and notwithstanding its vast capacity was elevated on the backs of twelve oxen; a sufficient proof, that something more than mere utility was kept in view,

[1] Vallancey on Ancient Irish. [2] 2 Kings, v. 18.
[3] Judges, xx. 47. [4] 1 Kings, vii. 18. 23. 25.
[5] Jachin he shall establish, and Boaz in it is strength.

since, for any ordinary purposes, the height of the sides was already too inconvenient; for the depth was five cubits. He had married an Egyptian princess, and on the borders of that country an idol stood, to which the name of Jupiter Cassius was given, holding in his hand a pomegranate, in which, according to the observation of Tatius, a mystery was couched.[1] But the mystery may be guessed by attending to the site of the temple: it was built on "Mount Casius old," near the Serbonian lake, where the remains of Typhon, the persecutor of Osiris (Arabice, Al Tufan, the deluge), were said to be buried. Apollonius' account is, that there is a Typhonian rock in Caucasus, where Tuphaon was struck by the thunderbolt of Jupiter, and plunged into the waters of the lake.[2] At first there seems to be no obvious connection between this Serbonian lake and Caucasus; no good reason, why, if the lightening scathed the giant in Cappadocia[3], he should walk so far as Egypt to cool his burning head. The connection however is neither historical, nor geographical, but mythological. Cau-casus is in fact the same in meaning as Mons Casius, the Patriarch's Mount. For Casis in Hebrew is an old man[4]: both are on the con-

[1] Προβέβληται δὲ τὴν χεῖρα, καὶ ἔχει ροίαν ἐπ' αὐτῇ; τῆς δὲ ροιᾶς ὁ λόγος μυστικός. — *Achilles Tatius*, l. iii.

[2] Apollonii Argon. l. ii. 1213.

[3] Θερμὸν ἀπὸ κρατὸς στάξαι φόνον. He came to the πεδίον Νυσήϊον. But Nyssa was in Cappadocia, and has evidently the same origin as Dio-Nusos, or Deo Naush in Hindostan.

[4] כָּשִׁישׁ Senex.

fines of lakes, remnants and types of the deluge, and in both the mystic pomegranate has retained its place. For the Caphtorim, or Cappadocians[1], were so denominated from the Hebrew Caphtor, a Pomegranate; and they had a city named Side[2], and a people called Sidenes. They were in the immediate neighbourhood of the Colchi, a people so nearly resembling the Egyptians in their language and manners[3], that they have been considered an Egyptian colony. But it is more likely that the family of Mizraim, the son of Ham, descending from Caucasus through Colchis and Cappadocia into Egypt, retained their other characteristics longest, where they retained their original sacred mysteries. Colchis, it will be remembered, was the scene of the labours imposed upon the Argo's crew[4], and Sybaris was their metropolis, which Bochart derives from Baris.[5] That there was nothing idolatrous or offensive to God in the mystery of the pomegranate, is plainly to be inferred, not only from its introduction into the adornments of the temple by Solomon, but still more from its having been selected for one of the ornaments of

[1] Mons Taurus, on the borders of Cappadocia, was sometimes called Caucasus by the ancients, the reason of which will be readily understood from what has been said on this subject; and therefore Salmasius is right in his observation, that there was also an Indian Caucasus, sufficient traces of which are still retained in Chaisa Ghur. Aristotle mentions a lake under Caucasus which the natives call the sea.—*Meteor*, l. i. c. 13.

[2] Strabo, l. xii. 548. Plinius, vi. c. 4.

[3] Ἡ ζώη πᾶσα καὶ ἡ γλῶσσα ἐμφερής ἐστι ἀλλήλοισι.—*Herod.* l. ii.

[4] Diodor. Sic. l. iv. 251.

[5] Nomen videtur compositum ex ignoto Συ et βαρις. — *Geog. Sac.* l. iv. c. 31.

the high priest's ephod by the inspired legislator of the Jews.[3] In succeeding times, when it was converted into Sidus, or a star, then indeed it became an object of idolatry, and provoked the jealousy of the Holy One of Israel, and drew forth indignant expostulations from his prophets, and threats of severe punishment.[2] Enough has been said to show that Side, the wife of Orion, was a mythic character coeval with the flood, and therefore as much may be concluded of her husband; but there is another circumstance in his history yet remaining, which is quite decisive, and that is the fable of his enormous stature. It is said, that when he walked through the greatest depths of the ocean, his head was still above the water.[3] What is this, but a pointed allusion to that miraculously preserved family, who alone of all mankind could look over the unbounded expanse of ocean, in which the rest of the world found their destruction? Upon the astronomical theory, this part of the fable is quite inexplicable: for as the constellation belongs to the southern hemisphere, no part of it is always above the horizon in those latitudes to which his history belongs. On the contrary, it sets in the month of November, the month in which Osiris

[1] Exod. xxviii. 33.

[2] Ahijah, 1 Kings, xi. 33. Amos, v. 26.

[3] Cum pedes incedit medii per maxima Nerei
Stagna, viam scindens, humero supereminet undas.
*Virgil. Æn.* x. 764.

He is also feigned to have obtained from his father, Neptune, the power of walking upon the surface of the sea.

was mourned, the month of mourning in Irish[1], the month which, it has been shown, was assigned by some traditions to the commencement of the deluge. And therefore Horace may have had some motive besides the gloominess of the season for calling him the mournful Orion[2]; and as the entrance of Osiris into the ark was considered his death, so, for the same reason, Orion was said to have been killed by a scorpion[3], that being the Novembrian sign. For the same reason probably it was reported, that his sight was taken from him, and restored again by the sun. But the loss of his eyes inflicted by Œnopion may have originated in the imprecation pronounced by Noah upon his undutiful son. Diodorus attributes to him the entire formation of the Pelorian Promontory[4], in Sicily, on the summit of which he built a temple to Neptune, which was in high esteem among the natives. Pelorus[5] may be interpreted the Hill of Bel, and was consecrated by the descendants of Orion, or Ham, to him who

[1] The Mi Saman of the ancient Irish fell on the month of November. It was also named Mi Du, that is, the month of mourning. — *Vallancey's Collect.* iii. 444.

[2] Tristis Orion. — *Hor. Epod.* 10.

[3] Palæphatus.

[4] At least Hesiod is said by him to have affirmed, Ὠρίωνα προσχῶσαι τὸ κατὰ τὴν πελωριάδα κείμενον ἀκροτήριον, καὶ τὸ τέμενος τοῦ Ποσειδῶνος κατεσκευάσαι τιμώμενον ὑπὸ τῶν ἐγχωρίων διαφερόντως. — *Diod. Sic.* l. iv. 284.

[5] Bochart imagines that ὁ Πέλωρος, was in the Phœnician language הובל הראש, Hobel Haros, vel etiam Hobel Horos; nam apud Syros camets sonat o. Gubernator sive nauclerus ducis. — *Geog. Sac.* l. i. c. 28. But if the etymology is correct, the meaning is rather Gubernator dux, the pilot chief. But I prefer Bel and Har, or Hor, a hill.

was at once Neptune and Baal. This then being the history of Orion, the following passage in the prophet Amos, and his allusions to the deluge, will be better understood. "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth."[1]

[1] Amos, ch. v. 8.

# CHAP. VIII.

## ORION.

EXPLANATION OF THE STARS MENTIONED IN JOB. — PLEIADES. — HYADS. — ARCTURUS. — BOOTES. — ERICTHONIUS. — DARDANUS. — SAMOTHRACE. — DANAUS. — DEUCALION'S FLOOD COMPARED WITH NOAH'S.—PELASGI. — CAPELLA.

THERE are only two other passages in Scripture, besides that above mentioned, in which Orion is introduced, and both of them deserve some consideration. Job speaks of God as the maker of "Arcturus, Orion, and Pleiades, and the chambers of the south."[1] These of course are not the Hebrew names, which are represented by our translators in the margin thus, Ash, Cesil, and Cimah. How little certainty there is of the precise meaning of these words, is sufficiently proved by the diversity of opinion exhibited by translators and commentators. The Vulgate and the Chaldee Paraphrase render them Arcturus, Orion, and the Hyades: the Syriac and Arabic, the Pleiades, and Arcturus, and the Giant, *i.e.* Orion: the Septuagint has, the Pleiad, and Hesperus, and Arcturus. There can be little doubt, that they are intended either for

[1] Job, ix. 9.

constellations, or for single stars; and therefore some of the most conspicuous have been selected. But as they had no connection with the astronomical fables of the Grecian sphere, it is difficult to identify them; but it may not be so difficult, by investigating the origin of their names, to trace their connection with a period much more remote. The root of Ash is Hush, to congregate, or break forth: the former meaning has induced translators to interpret it of the Pleiades, because they are a remarkable cluster. But it is necessary to look a little further. From the same root comes the Arabic, Aswah, a dark and perilous business; Aswaton, the twilight; and Asjah, the evening. From the same root come Husis, and Husma, in Greek, which signify rain or water. Hence certain stars were called Huads, or Hyads, which Tiro placed upon the head of the bull; but Aulus Gellius, correcting him, affirms, that they were within the circle of the zodiac [1], and arranged in such a way as to look like the head of a bull; so that the whole head was formed by them alone. The Greek Upsilon (υ) is supposed by some to be imitative of a bull's horns, and in fact on some globes the horns of Taurus have precisely that form, with a star upon each tip. These stars, whose names are plainly commemorative of the bursting forth of the waters, when the flood-gates of heaven were

[1] Ita in circulo, qui Zodiacus dicitur, sitæ locatæque sunt, ut ex earum positu species quædam et simulacrum esse videatur Tauri capitis. — *Aul. Gell. Noct. Att.* l. xiii. 9.

opened, and the horned ark was the only object left visible, were sometimes confounded with the Pleiades; as by Ovid, who says, that "the seven radiant stars shine on the forehead of the bull." [1] The situation of these indeed was so little determined, or at least so little generally known, that Hyginus places them between the head of Taurus and the head of Aries; Aben Ezra in the tail of Aries; Proclus on the back of Taurus; Aulus Gellius supposes them to form his body. The truth is, that there never was any idea of a resemblance between the constellations, and the things whose names they bore: there was no reference to the pictorial art: there was no imperial standard of drawing, to which all the delineations upon the heavenly globe were to be reduced; but the first astronomers, having divided the stars into clusters, for the convenience of distinction, gave to each the name of something which they regarded with reverence, or which they wished to consecrate in the memory of future ages: and therefore, in the southern hemisphere, where in all probability astronomy was first cultivated by the navigators of the Indian ocean, most of the names allude to that catastrophe which filled their minds with awe, while its horrors and its mercies were forcibly impressed upon the imagination by the liveliness of a recent tradition. Hence the largest of the constellations, with which they were acquainted,

[1] Ore micant Tauri septem radiantia flammis
Sidera. *Fast.* iv.

obtained the name of, The Ship.[1] It may be, that the Indians called it Argha, from whence the Greeks formed their Argo. It certainly can have no connection with the Grecian fable, except the real history from which they were both derived[2]; for no part of it was visible from any Grecian observatory. The next in magnitude was the Bull[3], or rather, according to the Scholiast on Homer[4], the forepart only of the bull, with his mystic horns; next in importance came the Fishes, and Orion, and the Centaur, who may either represent the ship in another form, in the same way as a Venetian galley is called Bucentaur, or, what is perhaps more probable, he was the son of Saturn or Noah[5]: the Greeks called him Chiron. He is in the act of sacrificing, for near him is Ara, the altar, and the Triangle, the Egyptian symbol of divinity, and the beast to be sacrificed, improperly called Lupus, since Ptolemy uses the word θηρίον, a beast, and the Arabic name is rendered by Hyde fera: then there is Hydra, which has been interpreted of the inundation of the Nile, and the diluvian Eridanus, from which Orion is

[1] In Ulugh Beg's table of the stars, it is called Stella navis.

[2] L'imagination des poëtes n'a pu dépasser un évènement, dont la mémoire effrayait encore; mais ils aimaient à tout s'approprier sans s'embarasser des époques, et, sans respecter la vérité, ils embellissaient leurs descriptions de tous les récits que la tradition avait pu leur transmettre. — *De Tressan, Myth. comp. à l'Hist.* ii. 93.

[3] 44 stars in Taurus. — *Ptolemy.*

[4] Ὁ ταῦρος σῶος οὐκ ἀνηστέρισται, ἀλλ' ἕως τῶν ἰσχίων. — *Il.* vi. 486.

[5] Maurice's Indian Antiquities, p. 32.

emerging, and the Crater or cup of libation [1], and Corvus the raven, that was sent forth from the ark. The relation of the dog to this subject has been already explained. Cetus, the monster of the sea, from which the Celtic Ked has been derived, was an emblem of the ark, as I shall have occasion hereafter to show, and Lepus is perhaps derived from the equivocal meaning of the Hebrew original, Arnbeth, which certainly signifies a hare, but may also be interpreted, Aron Beth [2], the mansion of the ark. The prolific character of that animal too may have furnished an additional feature of resemblance, in the same way as the all-prolific cow is a production ascribed to the churning of the ocean, *i.e.* to the deluge, in Hindoo mythology. The hare has always had a certain degree of sanctity attached to it in the Levant, and, even to this day, so far has superstition survived all changes of empires and manners, that it is never used for food. Formerly some of the islands were so overrun by those animals, that a famine was apprehended; for the inhabitants would not kill them, till they had consulted the oracle, and received the sanction of a divine command. The only remaining constellation known to the ancients in the southern hemisphere was Corona Australis. Now, the first use of the crown in sacrifice is universally referred to the Patriarch; for Pherecydes says, that Saturn was the first man

[1] The Crater beneficus Osiridis of the Egyptians.

[2] ארנבת. ארון is Arca, בת is domus.

crowned.[1] Pliny says the same of Dionusus[2]; and Athenæus numbers it among the inventions of Janus.[3] If it were worth while, the same might be proved of most, if not of all, the asterisms in the zodiac, even where there is the least apparent connection. Thus the lion was the Egyptian hieroglyphic for the inundation of the Nile; and a scorpion or crocodile signified any thing hostile or destructive.[4] I decline the common notion, that the hieroglyphic was taken from the sign; partly because, in the latter case, it does not hold good, and partly because other myths connected with the Arkite worship exhibit the lion in a mysterious character, wholly independent of the Nile or zodiac. The Avatar of Vishnu in Nara Sinha, exhibits him springing like a lion from the centre of a pillar, to vindicate it from the insults of those who denied that a deity resided there. In another chapter, I shall have occasion to show how intimately the worship of pillars is connected with the deluge. Then the Chinese Sakya, who is undoubtedly the same with

[1] Pherecydes Saturnum primum coronatum refert. — *Tertull. de Cor. Mil.*

[2] Plinius primum hominem Liberum patrem coronam imposuisse capiti ex hedera scribit, lib. xvi. c. 4. — *Hoffman.*

[3] Inter Jani bifrontis ponitur inventa et usurpata est olim in sacrificiis. —*Apud Athen.* l. xv. *Lactantius*, l. vii. c. 6.

[4] Horus Apollo, translated out of Egyptian into Greek, by Philippus. In the Egyptian zodiac, Scorpio is a man with a double fish tail. The man, who holds Libra, has a crescent on his head. Pisces is a human figure, with a fish's tail. Cancer is a crocodile, called Campsa, *i. e.* the Ark. Aries is a man with horns on his head. — *Sir W. Jones*, iv. 252. The soffit of the gate of the temple at Palmyra presents a zodiac, the signs of which are the same as ours. — *Volney*, ii. c. 30.

Satyaurata, *i. e.* Menu, *i. e.* Noah, was entitled Sinha, the lion, and Hercules is always invested with a lion's skin. It will not be contended, that the lion of the tribe of Judah [1] had any thing to do with the zodiac or the Nile: it was the emblem of a person, or of a family; but what person, or what family is designed by any emblem, must depend upon collateral circumstances. Since then it is most certain, that memorials of the deluge are to be found abundantly in the heavens as well as upon earth, it will not be unreasonable to refer to that source the names of the Hyads and Pleiads, if their history contains allusions to that era; especially if there is an indistinctness and confusion in that history, which savours strongly of a remote antiquity, and at the same time betrays a common origin. In the first place, both those asterisms, both the stars on the front of the bull, and those on his back, are in the form of the letter υ [2]; in other words, they are both like a pair of horns; straighter indeed than those which form the crescent, but a very common variety of that sacred emblem. In the next place, Timæus makes them all sisters; all the daughters of a mountain, and granddaughters of Japhet by one parent, and of the Ocean by the other.[3] They had a brother Hyas, who being

[1] Gen. xlix. 9. The lion is supposed to have been the banner of the tribe.

[2] Καλοῦνται Ὑάδες διὰ τὴν προς τὸ υ στοιχεῖον ὁμοιότητα. — *Scholiast. in Hom. Il.* xviii. 486.

[3] Ἄτλαντι γὰρ τοῦ Ἰαπετοῦ καὶ Αἰθρᾳ τῇ Ὠκεανοῦ θυγατέρες δώδεκα, καὶ ὑιὸς Ὑας. Ibid.

killed by a serpent, five of them died for grief, and became Hyades, and were placed among the stars. The other seven obtained the same honour at their death, under the name of Pleiades. Again the Hyades are said to have been nymphs of Dodona, the nurses of Dionusus, when he issued from the Meru of Jupiter[1], *i.e.* Ararat. But the priestesses of Dodona were called Peleiades[2], and the daughters of Atlas, flying from Orion, were changed into Peleiades, doves, and therefore called Pleiades.[3] Pherecydes makes them the nurses of Dionusus; but Dionusus and Hyas were one and the same; at least Plutarch says, that the Greeks called him Hyes, as the Lord of moist nature.[4] The Argives, who knew more about the matter, invited him out of the water, and fabled that he was born of a cow. This Dionusus he owns to be no other than Osiris[5], whose ark the Egyptians say is the ship among the stars called Argo by the Greeks.[6] Upon the whole then it appears, 1st, that the Hyades have quite as good, if not a better right than their sisters, to be the representatives of Ash; 2dly, that the two asterisms being so much confounded in popular belief, it is not likely that both would be mentioned separately, and, therefore, that though both the names occur in

[1] Ἐκ τοῦ μηροῦ γεννηθέντα. — *Scholiast. in Hom. Il.* xviii. 486.

[2] See Hesychius. Πελειαδες.

[3] Hoffman.

[4] Τῆς ὑγρᾶς φύσεως. iv. 493. βουγενὴς ἐπίκλην ἐστίν. 495.

[5] Ὄυκ ἕτερον ὄντα τοῦ Ὀσίριδος, 494. — *De Iside et Osiride.*

[6] Τὸ πλοῖον ὃ καλοῦσιν Ἕλληνες Ἀργὼ τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηστερισμένον. 475. which ship is, in other places of the same treatise, called Λαρναξ, an ark, and σορος, a coffin, or chest.

different versions of the original, yet they signify the same thing; and, thirdly, that neither of them is any otherwise entitled to be considered the true signification of the Hebrew word, than by their relation to the history of the deluge, a relation which they share in common with many other groupes of stars.

Setting aside therefore, for the present, both of these, I would fain know whether, when the sacred writer aimed at magnifying the power of God in the creation of the heavenly bodies, and for that purpose enumerated some of the most glorious constellations, it is at all probable that he would omit the largest groupe, to which a name had been assigned. Now the ship was the largest constellation then known, the whole of which was visible in Arabia. What hinders then, but that the Hebrew word may be received in the sense of the Celtic word, to which it bears a close affinity; especially since, according to the analogy of Hebrew pronunciation in other instances, it might actually be written as in Irish—Ess? For thus the form, in which the garden of Paradise is presented to the English reader, is not Aden, but Eden, and yet the first letter is the same.[1] Suppose, however, that our translators were right in choosing a northern asterism to be assigned to the word Ash; still, the further we pursue this enquiry, the more we may be convinced that, however science might

[1] עדן is Eden, therefore עש should be Ess or Esh. עץ, Ets or Ess is the word used for a vessel of wood. — Exod. ix.

find it convenient to retain the names of the popular astronomy, and to circumscribe the limits of their import, yet that popular astronomy itself had no other aim than to record among the stars the objects of a rooted veneration, with little attention to accuracy, and with little anxiety beyond preserving the memory of those sacred things or persons. And though succeeding ages have lost sight of the first intention, yet enough circumstantial evidence may be picked up out of the ruins of tradition, to show what it really was. A striking proof of this is furnished by the researches of Upham[1] and Humboldt, who are agreed, that though the twelve signs of the zodiac, whether in the east or west, are not the original emblems, yet the fish god seems common to all the oldest; it is the Cipactli of Mexico, and the Mackara of Budhism, in addition to which the latter has the Raven.[2] If then Arcturus, which is our English version of the word Ash, be considered as an astronomical definition of certain stars, there is not light enough among all their orbs to dispel the obscurity; but if we are contented to look for some one, who was honoured among the Arctic stars, the mist soon clears away: for Arcturus had no fixed signification among ancient writers; it

[1] History and Doctrines of Budhism, by Upham.

[2] The Indian zodiac has the Virgin Canya floating in a boat, the Bow Dhanus held by an archer Centaur, a water-pot born on the shoulder of Aquarius, and pouring out water, the sea-monster Maccara and two fishes, each bent into a crescent, besides the Bull, the Lion, and the Crab. — *Sir W. Jones's Works*, iv. 76.

was sometimes the seven stars, called the Wain, a portion of Ursa Major [1], and sometimes it was a single star in Bootes [2], and sometimes it was the whole of that constellation. In the former acceptation, it has been already considered sufficiently; but the two last deserve some further notice. Who is Bootes? [3] Homer identifies him with Orion, not in position, but in name. For he says, that Arctus observes or obeys Orion [4]; which, it is plain, cannot be understood of the constellation in the southern hemisphere, but of the neighbouring figure of a man, Bootes, who on that account is also called Arctophylax, the guardian of Arctus, which may possibly be derived from Arech, Persice Arx, the stronghold of those who were saved from the deluge; for, as Homer proceeds to observe, it alone is never beneath the waters of the Ocean.[5] Moreover, because, after that this enormous fabric became fixed on the summit of Ararat, it came to be regarded as a part of the mountain, and therefore was often confounded with it, as I have already shown, another name of Arctus was Helice,

[1] Οἱ ἑπτὰ ἀστέρες ὁμοῦ καλεῖται Ἀρκτοῦρος. λέγεται καὶ Ἅμαξα. — *Hesychius.* This has been already noticed.

[2] Ἀρκτοῦρος δὲ λέγεται καὶ αὐτὸς ὅλος ὁ Βοώτης. ἰδίως δὲ καὶ ὁ ὑπὸ τὴν ζώνην αὐτοῦ ἀστὴρ. λέγεται καὶ Ἀρκτοφύλαξ. — *Suidas.*

[3] A certain Panduan conqueror is called Booté Pandé Raj; upon which Col. Tod remarks, that Booté is the name of Budha prefixed by the Pandus to their own. — *Trans. As. Soc.* iii. 195.

[4] Ὠρίωνα δοκεύει. — *Il.* xviii. 488.

[5] Ὅιη δ' ἀμμορός ἐστι λοετρῶν Ὠκεανοῖο, 489. The Greeks have turned it into a waggon, Amacsa. Αμαξα is from the Syriac, Amma, Mater, and Acas, אחז, Comprehensor, or from the Chaldee כסה Casa, *i. q.* Heb. כוס Calix salutum, Scyphus, Castell. Ἀμμὰ, ἡ τροφὸς, καὶ ἡ μήτηρ κατὰ ὑποκόρισμα, καὶ ἡ Ρέα. — *Etymologus in Bochart.* l. i. c. 7.

for Halica in Arabic signifies a lofty mountain[1]; and, what is still more remarkable, there is another constellation that twists its serpentine figure round Arctos, just as the serpent in Hindoo mythology is twisted round the mountain Mandara, at the churning of the ocean; and there was a general opinion among the ancients, that it resembled a stream, or torrent[2], and so it is described.

According to Ovid, Bootes was Arcas, the Arkite, who was transferred to the heavens with his mother.[3] The fable makes him the hunter of the bear, and Ursa Minor is also called his dog, Canicula. No wonder, therefore, that when Orion was turned into a hunter, the two should be confounded. But indeed Bootes has a much better right to that title; since, whatever English gentlemen may think of it, the ancient men of renown would not have condescended to hunt the hare, which is the only animal of the chase near Orion and his dogs. Again, he is said to have been the

[1] Ab Arabico Halic, vel Halica, quod montem sublimem sonat. Giggeius, האלקה mons sublimis. — *Bochart. Geog. Sac.* l. i. c. 16. Therefore the river Halycus, on which a city is said to have been built, first called Macara, then Minoa, and lastly Heraclea, all Arkite names, must have been so denominated from an Ararat from which it flowed.

[2] Τὰς δὲ δι᾽ ἀμφοτέρας, οἵη ποταμοῖο ἀπορρὼξ
Εἱλεῖται (μέγα θαῦμα) δράκων περὶ τ᾽ ἀμφὶ τ᾽ ἐαγὼς
Μύριος. *Arati Phænomena.*

Virgil also says, that, in morem fluminis e labitur anguis. — *Georgic.* l. i. 244.

[3] Vulnifico fuerat fixurus pectora telo:
Arcuit Omnipotens, pariterque ipsosque nefasque
Sustulit, et celeri raptos per inania vento
Imposuit cœlo, vicinaque sidera fecit. — *Ovid.* l. ii. fab. 6.

inventor of wine, and to have slain some Athenian shepherds, because intoxication in those simple times was supposed to be the effect of poison. But whence did he get his name? not certainly from the Greek Boos, as some say; though if it were so, it would not be quite foreign to our purpose. But nothing in his history connects him with oxen. It may assist our research to observe, that the Scottish island of Bute is spelt by Latin geographers Boota. Now Bute was the island of Budha, who also gave his name to a city in Egypt in the insulated Delta[1], and to a temple in the floating island of Chemmis.[2] They were called Boutus, and his name is written by Clemens of Alexandria, Boutta.[3] No doubt, therefore, he was the same as the Butes of Grecian fable, the grandson of Neptune, and Melia, *i. e.* the sea[4], and contemporary of the Argonauts; for he was reckoned one of their number by Orpheus, and by others he is said to have been driven by them from his paternal kingdom in Bithynia. The Athenians used to offer sacrifice to Butus[5], and these circumstances serve to account for the

[1] Herodotus Euterpe, sect. 59.

[2] Bryant, i. 164. Pompon. Mela, De Situ Orbis, c. 9.

[3] Εἰσὶ δὲ τῶν Ινδῶν οἱ τοῖς Βούττα πειθόμενοι παραγγέλμασιν ὧν δὲ δι' ὑπερβολὴν σεμνότητος εἰς θεὸν τετιμήκασι. — *Clem. Alex. Stromata*, l. i. p. 359.

[4] Classic authors have made Amycus, the first king of Bithynia, the son of Neptune, by the nymph Melia, that is, the sea (מלה). Apollodorus calls her Bithynis, and the son of Amycus was Butes — Βυτου, βοιωτου, βουτου — for the Greeks wrote the name variously. —*Vallancey's Ancient Hist. of Ireland*, p. 9.

[5] Pausanias in Atticis.

notions entertained by the Gnostics of their Buthus. For Irenæus justly observes, that they drew their system from the pagan mythology.[1] The Valentinians, he says, spoke of a perfect Æon at the beginning of all things in the indescribable loftiness of invisible existence[2], whom they named the forefather, and Buthus[3], and he accounts for this strange fancy thus: — "Thales, the Milesian, attributed the origin of every thing to water[4]; but it is all one whether you say water, or Bythus: and Homer taught, that Oceanus and Thetis were the parents of the gods; which the Valentinians have changed into Bythus and Sige."[5] If, however, it should be contended, that Gnosticism came from countries further east, there also the same reverence of the primæval water will be found.[6] The Brahmin is directed to say, "We

[1] I am aware, says Burton, in the notes to his Bampton Lectures, p. 409., that Irenæus charges the Gnostics with having borrowed their generations of Æons from the fables of the Poets (*Hær.* xxxi. 3.). Epiphanius says the same. — *De Oct. Hær.* 7. and 30.

[2] Iren. contra Hæreses, l. i. c. 1.

[3] Προπάτορα καὶ Βυθὸν καλοῦσιν. Ibid. p. 5.

[4] Heraclitus Ponticus says, that Homer was the occasion of this opinion of Thales by that line of his:

Ὠκεανὸς, ὅσπερ γένεσις πάντεσσι τέτυκται.

Τὸν ὠκεανὸν ἔφασαν ἀρχηγὸν εἶναι πάντων.

*Phornut. de Nat. Deor.*

[5] Iren. con. Hær. l. ii. c. 14. Sige is perhaps only another version of Side, which, it has been shown, was employed to signify the ark.

[6] Mr. Colebrooke, in his essay on the religious ceremonies of the Hindoos, has shown that the mysterious monosyllable Om, of which Menu taught that it upholds the universe, is nothing more than water. It is said, that all rites ordained in the Vedas, oblations to fire and solemn sacrifices, shall pass away, but that which passeth

meditate on the adorable light of the resplendent Generator, which governs our intellects, water ;" where the confusion may be observed between the sun, and the ocean, which prevails in the western mythologies. Prayers are offered to water, as the element from which the three worlds proceeded, as in the following instances: "Water, thou dost penetrate all beings ; thou dost reach the deep recesses of the mountains ; thou art the mouth of the universe, and thou art light, taste, and the immortal fluid." "Salutation to the regent of water; past are the fetters of Varuna[1]; Water, mother of worlds, purify us.[2] The Om of the Hindoos may be recognised in Omphis, an Egyptian name for Osiris, and therefore probably the same as Mophta, the genius of the waters ; for Kircher affirms, that confounding Osiris with Neptune, the Egyptians believed him to be the Ocean.[3] Omphis is the name of an Indian river in Quintus Curtius, which Diodorus Siculus calls Mophis.[4] The critics want to bring them to an agreement by altering the former reading; but they are mistaken ; for both words give the same sense. Both Om and Moi

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not away, is the syllable Om— that is to say — the purifying effects of water, as exemplified in the deluge. The absurdity of a literal interpretation compels us to look for a mystical meaning. Om from אמ Sam. Mater, or אמה, a watercourse.

[1] As. Res. v. 355.

[2] P. 360.

[3] Osirim cum Neptuno confundentes Oceanum credunt. — *De Institutione Hieroglyphicarum*, l. iii.

[4] Diod. Sic. l. xvii.

signify water, and Phtha is a divinity[1]; but it is softened down after the Grecian manner for the sake of euphony, and furnished with a Greek termination. When, therefore, we find in this same country a certain Butus held in reverence, or as he is sometimes written Boiotus, it is easy to understand the otherwise discordant genealogies, which make him at one time the grandson of Deucalion and Pyrrha[2]; at another, the son of Neptune and Arne, the Ark; and at another, the son of Erectheus the god of Erech, or the ark[3]; for Erech, the city of Nimrod, is rendered by the Arab interpreter, Al Bars, *i. e.* Baris, the ship. Erichthonius, which is a gross corruption of Erechtheus[4], had a son Butes, who was priest of Neptune, and his grandfather was Dardanus, the chieftain of the ship.[5] Of Erichthonius there is a mysterious tradition, that Minerva shut him up in an ark, or chest, which was committed to the custody of Pandrosus with strict orders, that it should not

[1] Genium aquarum Mophta dictum—hoc est a Moi et Phtha; quorum illud aquam, hoc Coptice Deum sive genium notat. — *Kircheri Obelisci Interpret. Hieroglyph.*

[2] Stephanus. Nicocrates, in Raphael's Scholia on Ovid, l. iii. Fab. 1.

[3] Bryant's Analysis, ii. 523. Erechtheus seems to have been considered a title of Neptune. For in the Erechtheium at Athens, there were three altars of Poseidon on which they sacrificed to Erechtheus ἐκ τοῦ μαντείματος. — *Paus. in Attic.*

[4] Ἐρεχθῆος — τοῦ καὶ Ἐριχθονίου καλουμένου. — *Scholiast. Hom.* B. 547.

[5] Daire in Persian, Japonese, and Irish, is a king: it is synonymous with Fo. Daru, in Persian, is Sapiens, Magus. — *Vallancey Vind. of Ireland, Collect.* iv. 411. Hence Daire da neos was the chieftain of the ship; in the sense of a temple, Naos has been preserved by the Syriac, and Da is the Chaldaic sign of the genitive.

be opened, except by herself; but female curiosity prevailed over the dictates of wisdom, and the ark was opened, and he was found with a serpent coiled up by his side. When Minerva heard of this premature discovery, she threw down the mountain Lycabettus, which she was carrying to Athens, on the spot where it now stands.[1] This dark history seems to relate to some attempt to introduce the Arkite worship at Athens, which was frustrated by the precipitancy of the priests. For I cannot but think that Pandrosus [2] is a Greek corruption of the Draoin, the Druids, or priests of Pan, or Phanes; especially as Lycabettes may be interpreted the mansion of the sun.[3] Of course this refers to a period before the divorce of Arkitism from Sabianism. It is very probable that such an attempt would be made in the neighbourhood of Bœotia, which derived its name from Bootes, or Butes, the son of Neptune, and the

[1] Amelosagoras, the Athenian, in Antigonus Carystius. Historiarum Mirabilium, l. xii. Apollodorus, l. iii. Lycabettus is a lofty, isolated, pointed hill in the neighbourhood of Athens, the Anchesmus of Pausanias, now called the Hill of St. George. It preserves therefore its sacred character.—*See Wordsworth's Athens*, p. 55.

[2] דרשׁ, is to consult de rebus divinis ad Deum pertinentibus; דרשׁין Concionatores. — *Castelli Lexicon.*

[3] From the Chaldaic בית א, Domus, and לקם, in Greek Λυκος, which is used for the sun: whence also Lux; but because it also signifies a wolf, Lycaon was said to have taken this form: and the fablers, in order to account for the transformation, invented some crimes that might deserve it. But his æra was that of the deluge, and he was son of Pelasgus, and king of Arcadia: *i. e.* he was an Arkite. The Lycæan mountain in Arcadia, on which Lycaon built his altar, was sacred to Pan. Ipse nemus patrium linquens saltusque Lycæos Pan ovium custos. — *Virg. Georgic.* l. i.

Ark, and in fact all the diluvian emblems are here assembled together, the Ark, the serpent, and the mountain. This story has a great affinity to another dressed out with a great many absurd circumstances by the Hindoos, who say that Ravunu carried a linga, *i. e.* a mountain, from Himaluyu to Lukka, *i. e.* Ceylon, which fell into the world of Hydra's, and the top is visible at this day, where the river Khursoo rises.[1] Here we have not only the mountain, with the water running from it, and the serpents surrounding it, but even the very name of the Athenian hill, Lukka. Troy is said to have been founded both by the father, and by the son of Erichthonius. Virgil maintains the former.[2] He says expressly, that Dardanus was the founder, and calls the city Dardania. Homer, on the contrary, ascribes it to his son Tros; and yet unable to deny Dardanus some share in it, to avoid the inconvenience of a double founder without any intervening destruction, places Dardania higher up on Mount Ida.[3] But the whole history of this city is so deeply enveloped in the mists of fable, that both are very likely to be but two names for one person, Dardanus not being the distinctive appellation of an individual, but descriptive of a family of Patriarchs. Virgil seems to have considered them as one; for when Æneas, in the shades below, sees his most eminent

[1] At Voidyu Nathu in the Zillah of Beerbhoom. — *Ward's Hindoo Mythology*, p. 70.

[2] Æneid. vi. 650. and iii. 156. Dardania incensa.

[3] Iliad. Υ. 216.

ancestors, he mentions only Ilus, Assaracus, and Dardanus, the founder of Troy.[1] Tros, therefore, is included in Dardanus. Considering him therefore as the son of Erichthonius, it is further to be observed, that he was the grandson of the mountain Atlas, who landed after a deluge on Ida, the mountain of many waters.[2] In Lycophron's Cassandra this flood is ascribed to rain sent by Jupiter; the clattering storm destroyed the whole earth; towers fell to the ground; men swam for their lives with death in full view; whales and dolphins fed on acorns, and beechmasts, and fruits; and Dardanus alone escaped in a coracle to the sacred mount[3], which being the highest in that neighbourhood has, like Atlas, been personified, and turned into an Argonaut. Homer calls him the most powerful of mortal men; but that he was not an historical personage, the strange tradition concerning him is enough to show. A stone vessel[4] being broken in a storm by the force of a deluge of water, a head three times as large as human, and with two rows of teeth, fell out.

[1] Virg. Æn. vi. 650.

[2] πολυπιδακος Ἴδης. — *Hom. Il.* Υ. p. 218.

[3] Cassandra laments for her country and τάφους Ἀτλαντίδος

> Δύπτου κέλωρος, ὅς ποτ' ἐν ῥαπτῷ χύτει
> Ἀσκῷ μονήρης ἀμφελυτρώσας δέμας
> Ζηρίνθον ἄντρον τῆς κυνοσφανοῦς θεᾶς
> Λιπὼν, ερυμνὸν κτίσμα Κυρκάντων Σάον,
> Ὃτ' ἠμάθυνε πᾶσαν ὁμκρήσας χθόνα
> Ζηνὸς καχλάξων νασμὸς, οἱ δὲ πρὸς πέδῳ
> Πίργοι κατηρείποντο, τοὶ δὲ λοισθίαν
> Νήχοντο μοῖραν προὶμμάτων δεδορκότες.

[4] Πίθος λίθου πεποιημένος. — *Phlegon Trallianus*, c. xi.

The inscription was, Ἰδεω, by which the Messenians knew it to be the Ida of Homer, who drew his bow against Apollo in behalf of a nymph. The lady under his protection was the Ark, and the bow was the rainbow seen from the hill in the opposite quarter to the sun.

The flood, on which Dardanus floated, is supposed by some to have been a local flood, the history of which has been preserved by Diodorus Siculus. He affirms, that the Euxine was once a lake without an outlet, till the accumulated waters, which the rivers supplied, burst their way first through the Bosphorus, and afterwards through the Hellespont.[1] It is not impossible, that such an event may have occurred; but not in the way here related. For if those straits were closed, as Diodorus supposes, the water rising to so great a height above their present level would have overflowed a great part of Europe and Asia, till, all the surrounding steppes and plains being covered, it would have worked its way through the valleys by a hundred channels, till it reached the other seas. The length too of those straits would oppose too strong an embankment to give way all at once. It is far more probable, that they always formed the passage through which the waters escaped, though possibly by a cataract at the southern extremity from a

[1] Τοῦ περὶ τὰς κιανέας στόματος ῥαγέντος, μετὰ δὲ ταῦτα τοῦ Ἑλλήσποντου — ἐν τῷ πόντῳ πέλαγος λίμνης ἔχον τάξιν, μέχρι τοῖτου πεπληρῶσθαι διὰ τῶν εισρεόντων ποταμῶν, μέχρις ὅτου διὰ τὸ πλῆθος παρεκχιθὲν τὸ ῥεῦμα λάθρως ἐξέπεσεν εἰς τὸν Ἑλλήσποντον. — *Diod. Sic.* l. v. p. 322.

higher level than their present bed. In that case they would cut their way backwards, like the St. Lawrence at Niagara, till only a thin partition remained between the bason and the sluice, which then indeed yielding to the pressure of the mass, which it had before sustained, a torrent of destructive magnitude would rush to the Mediterranean, and inundate all the low coasts along its course. If this event actually occurred, it might be expected that the story would soon mingle its details with those of the more ancient catastrophe in the traditions of the neighbouring countries. And thus it appears, that in Samothrace they were accustomed to speak of this flood as one much older than those which were recorded in other places. It has never yet been shown, that the shores of the Euxine exhibit any evidence of a higher water mark: but even if it were an established fact, the circumstances that must have attended such an event are wholly incompatible with the story of Dardanus's voyage. For he left Saos, and the Zerinthian cave, and landed at Ida: so that the raft, which Diodorus gives him for a vessel [1], instead of drifting down the Ægean Sea, where it would have difficulty enough to escape from the velocity of the impetuous current, is supposed to cross its foaming path directly from west to east, and to arrive at the very point which of all others it was most impossible for it to reach without circumnavigating the globe; for

[1] Ἐπὶ σχεδίας διαπεραιωθέντα. — L. v. p. 322.

the Zerynthian cave was in Samothrace, and Saos[1] was a name of the island. That this Dardanus was not an historical personage, or rather, that the description of his voyage is the corruption of a much older history, other circumstances conspire to prove. Jupiter is said to have appointed him to preside over the mysteries, which had anciently been practised in that island; which tradition had some how preserved, and which none but the initiated might hear.[2] That these mysteries were connected with Druidical institutions, I shall endeavour to show in the sequel. At present, I will only observe on this subject, that the first intimation of a Druidical circle in Pagan history represents it to be the memorial of a flood.[3] Terminal stones were erected by the Samothracians in a circle all round the island, and altars or cromlechs were formed; and the reason assigned for it is, that their ancestors were saved when the flood ascended to the tops of the hills by praying to the Gods. Now in the mystic cell of the Zerynthian cave the Corybantes inculcated the utility of invoking the Dæmons, or as an Hindoo would call them, the Pitris; and those, who were initiated into their mysteries, believed that they might

[1] The Scholiast on Lycophron calls Saos a mountain, or cavern, of Thrace. Canter is aware that it was an island; but Potter acknowledges it to be Samothrace. All the Thracian Samos, says the Scholiast on Nicander, was called Saos.

[2] Diod. Sic. l. v. p. 322.

[3] Τῆς δὲ Θαλάσσης ἀναβαινούσης ἀεὶ μᾶλλον εὔξασθαι τοῖς θεοῖς τοὺς ἐγχωρίους καὶ διασωθέντας κύκλῳ περὶ ὅλην τὴν νῆσον ὅρους θέσθαι τῆς σωτηρίας καὶ βωμοὺς ἱδρύσασθαι. — Ibid.

thus be saved from dangers and from storms.[1] The Corybantes were the priests, or rather perhaps the priestesses of Rhea, whose connection with the deluge has already been noticed: and it is to be observed, that the mountains, on which the ark is said to have rested, were called Corcyrean from the Arabic Corkur, a large ship. From the Hebrew root, Kur[2], which signifies the descent of water, comes Makor, a flood; the Syriac Makrah, a pool; and the Arabic Karah, a huge rock or hill; and from Cor[3], the largest vessel to measure dry things, come the Chaldee Caura, and the Punic Caur, both signifying a fish, and the Chaldee Caureth a hive, or ark, or chest.[4] Erpenius calls the mountain of the Ark, the mountain Kurud. Hence we may collect the reason, 1. why the Corybantes were also called Curetes; 2. why there was a promontory, and an island called Cory (now Comorin and Ceylon[5]), and a river on the borders of Egypt, Corys; and, 3. why the Corybantes were called Cory Banoth, the daughters of the Ark, of the fish God, of the mountain, or of the flood: for with all these diluvian memorials the name is intimately

[1] Ἐν κινδύνοις οὖν γενόμενοι ἐπακαλοῦντο τοὺς δαίμονας ἐπιφανῆναι καὶ ἀλεξῆσαι; ἐδόκουν δὲ οἱ μεμνημένοι ταῦτα, ἐκ τῶν δεινῶν σώζεσθαι καὶ ἐκ χειμώνων. — *Suidas.*

The Scholiast on Aristophanes, *In pacem*, 276. adds to this, δικαιοὶ τε εἶναι, which certainly was one of the principal objects of the judgment represented in those mysteries.

[2] קוּר, manavit, effodit venam aquæ.

[3] כור, Corus. כורא, Piscis. — *Castell.*

[4] כורת. Alveus, Arca, Capsa. *Bochart. Geog. Sac.* l. i. c. 3.

[5] Ceylon, it is to be remembered, is one of the strongholds of Budhism; so that this may be considered another independent evidence of its diluvian origination.

connected. Samothrace was particularly well qualified to act the part of the Armenian mountain to all who lived in its neighbourhood: for Clarke speaks of having seen its snow-clad summit from New Ilium towering with prodigious grandeur behind Imbrus.[1]

According to Diodorus, the first legislator of Samothrace was called Saon, from the name of the island; but in this, he has probably reversed the fact. It is more likely that the island took its name from him, whose preservation was there commemorated, and to whom all the earliest nations looked up as the founder of society; for Saos[2] is literally the preserved one: and we have the additional testimony of Apollonius, that preservation amidst the most turbulent storms, was supposed to be conferred by initiation into the Samothracian mysteries.[3] That it was not a local preservation only, may fairly be inferred, from finding in a far different country similar monuments, similar institutions, and a similar name. Sais was the name of a district in Egypt, where, in the sacred area adjoining to a temple of Minerva, great obelisks of stone stood up[4], and against the walls of the temple there

[1] Travels, iii. 135. [2] Σαος. Salvus, Incolumis.

[3] Scripsit Apollonii enarrator, solennia quædam apud Samothraces celebrari solita, quibus si quis fuisset initiatus, inter turbulentissimas tempestates servabatur omnino.—*Natalis Comes. Metam.* l. v.

[4] Ἐν τῷ τεμένεϊ ὀβελοὶ ἑστᾶσι μεγάλοι, λίθινοι λίμνη τέ ἐστι ἐχομένη, κ. τ. λ.—Ἐν ταὐτῃ δὲ τὰ δείκηλα τῶν παθέων, αὐτοῦ νικτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. — *Herod. Euterpe*, s. 170.

Παστὰς λιθίνη μεγάλη — ἐν δὲ τῇ παστάοι ὀιξὰ θυρώματα ἕστηκε ἐν δὲ τοῖσι θυρώμασι ἡ θῆκη ἐστί.—Ibid.

was a tumulus, or cromlech, of some one whose name was not to be mentioned; and there was a circular pond, in which they enacted, by night, a representation of his sufferings, which the Egyptians called the mysteries. In the court of the temple, too, there was a stone chamber, and within it two pillars or posts, and between them a chest, or ark. Here, then, was type within type; the mystic cell and the ark between the two pinnacles of the diluvian mount. The priests of Egypt had peculiar motives for turning these rites into mysteries, and shutting up the knowledge of them from the common people; for that nation had a superstitious abhorrence of the sea [1], and it is said that the only ship admitted into their system of hieroglyphics was the sacred Baris; the bark that carried Isis across the Nile, or flood; the ark in which Osiris floated; the vehicle of their gods and departed souls. Their feeling upon this subject may be thus explained. As soon as the history of the ark became, by a corrupt tradition, the property of their own Nile, the Baris was an object of veneration to them; but accustomed, as they were, to consider inundations the greatest source of blessing to their country, they could not endure to look upon a flood as the instrument of ruin and malediction. These ideas they associated with the waters of the

[1] Ægyptii a mari religione quadam ducti abhorrebant. And, In toto hieroglyphicorum ambitu nulla prorsus navis præter solam Barin, quod sacrum quoddam navigii genus, quo Isidem Nilum trajecisse memorant, atque quod eâ de causâ solum inter sacra symbola locum invenit. — *Kircher*, l. ii. *De Instit. Hieroglyph.*

ocean, and therefore viewed them with abhorrence; but the Nile was their ocean, for so it is termed by Homer, and therefore the priests were under the necessity of using considerable caution in commemorating the period when its overflow destroyed the earth. From them these mysteries were copied by other nations. Herodotus asserts, that the daughters of Danaus taught them to the Pelasgian women, who continued to practise them till the Dorians drove their race out of every part of Peloponnesus, except Arcadia, where the rites were still retained.[1] The idle tales of these Danaidæ deserve no attention, except that which regards their fabled punishments. When the diluvian rites of the Pelasgian priestesses were driven out of the greater part of Peloponnesus by the prevalence of other superstitions, their defeat was prettily represented by the elder mythologists, under the image of a vain attempt to fill their casks with water, which flowed out as fast as it was poured in. But who were they? —They were the daughters, or, in other words, the votaries of Danaus, who was the son of Bel or Baal, and the grandson of Neptune, or the Deity of the ocean. If, then, Baal was Ham, who, together with his son Canaan, was worshipped under that name in Palestine; and if his brother Ægyptus was Mizraim, the principal founder of the Egyptian nation, so that, in Scripture, Egypt is called the land of Mizraim as well as the land of Ham[2]; and if Cush

[1] Herod. Euterpe. Sect. 171.
[2] Gen. x. 6. Exod. i. 1. Psalm cxiv. 1.

was retained there among their gods under the name of Khous, Danaus, who left Egypt, must have been Phut, or Budha.

Since, however, Phut seems rather to have travelled so far eastward[1], that Moses either knew nothing of his descendants, or thought it useless to mention them, it is perhaps more probable that Cush was confounded with his own grandson Dedan. A branch of that family seems to have settled at Dodona, where the oldest oracle in the heathen world was established, and where the priestesses were called Peleiades, or doves.[2] The only good reason for using this term is to be discovered by comparing the declaration of the priest, when he presented himself to the people in the celebration of the mysteries, with the office of the dove after the deluge. As that bird brought back to the ark the first intelligence that the danger was past, and the earth was once more habitable, so the priest announced to the people, "I have escaped the evil: I have found a better state of things."[3] The priestesses of Dodona were female Druids, who delivered their oracular responses

[1] Captain Low observes, that among the Siamese the tiara of Budd'ha, or Phr'a Ph'ut, is peaked, or pyramidal. — *As. Trans.* iii. 73. Now Budd'ha, being thus acknowledged to be Phut, it was natural enough that the mountain peak should be chosen for his crown, and the custom which the Siamese have of erecting small conical pyramids of earth once a year can only be an allusion to the same event.

[2] The Abbé de Tressan affirms, that the Phœnician or Arabic word Himan, or Heman, signifies both a priest and a dove. — *Mythol. comp. avec l'Hist.* p. 134.

[3] Pausan. in Cor. p. 568.

from a grove of oaks. Deucalion consulted them immediately after the flood; and Ovid calls them Corycian nymphs[1], as if from the Corys already mentioned, and seems to consider them synonymous with the tutelary genius of the mountain. He is guilty indeed of a great anachronism, as the poets often were, in giving Deucalion a date posterior to these half-deified nymphs, and an inferiority of rank; but that the deluge described by him was nothing less than the Noachian deluge, all the circumstances of the description conspire to show: we might almost imagine they were copied from the records of Moses. Thus Moses says, that the earth was filled with violence, and that the wickedness of man was great, and every imagination of the thoughts of his heart only evil continually.[2] Ovid says, that violence reigned as far as the earth extended, and that all men seemed to have entered into a compact to be wicked.[3] In Genesis God says, "The end of all flesh is come before me, and I will destroy them from the earth."[4] In Ovid, Jupiter says, "Let all instantly suffer the punishment which they have deserved."[5] Of Noah, Moses says, "that he was a just man, and perfect in his generations, and right-

1 Corycidas nymphas et numina montis adorent.
*Ov. Metam.* l. i.

2 Gen. vi. 5. 11.

3 Qua terra patet, fera regnat Erynnis
In facinus jurasse putes. Ibid. 241.

4 Gen. vi. 13.

5 Dent ocyus omnes,
Quas meruere pati (sic stat sententia) pœnas.
Ibid. 242.

eous before the Lord."[1] Of Deucalion and his wife Ovid says, that they were the best of mankind, innocent in their lives, lovers of justice, and fearing the Gods.[2] Moses mentions, that it was the pleasure of God to bring a flood of waters upon the earth to destroy all flesh, in consequence of which all the fountains of the great deep were broken up, and the windows or floodgates of heaven were opened.[3] Ovid states, that it was the pleasure of Jupiter to destroy the whole race of mortals by a flood, and for that purpose the clouds poured down rain from every quarter of the heavens, and the fountains of the great waters were broken up by an earthquake.[4] Moses declares, that all the high hills under the whole heaven were covered; that the waters prevailed exceedingly upon the earth, and covered the mountains; that they prevailed an hundred and fifty days; and that the fowls were destroyed, as well as the cattle and beasts.[5] Ovid represents the unbounded riot of the ocean covering the hills, and the strange waves dashing on the mountain tops, and the birds falling into the water from fatigue, because there was nothing left on which they could

[1] Gen. vi. 9. and vii. 1.

[2] Non illo melior quisquam, nec amantior æqui
Vir fuit, aut illâ metuentior ulla Deorum. *Ov. Met.* l. i. 322.
Innocuos ambos, cultores numinis ambos. Ibid. 327.

[3] Gen. vi. 17. and vii. 11.

[4] Placet — genus mortale sub undis
Perdere, et ex omni nimbos dimittere cælo. Ibid. 260.
Densi funduntur ab æthere nimbi. Ibid. 269.
Intremuit (terra) motuque sinus patefecit aquarum. Ibid. 284.

[5] Gen. vii. 19, 20. 23, 24.

alight to rest their wings[1]; and though he does not specify the exact duration of the flood at its height, yet he supposes it to have lasted long, because he makes length of hunger from want of food, destroy all those whom the water spared; namely, those who, availing themselves of rafts, or boats, contrived to float above the flood, but being taken unprepared for so long a voyage, necessarily died of famine.[2] Lastly, the ark grounded upon the mountains of Ararat. The plural number is used, because though Ararat is but a single mountain in the Armenian range, yet it is terminated at either end by a lofty peak. The name by which the natives distinguished it was Baris, the ship, or ark, because the remains of that huge fabric were said to be still visible among its crags.[3] In like manner, Ovid lands Deucalion on a mountain, which rises above the clouds in two lofty peaks[4]: he calls it Parnasus; but his annotator, Raphael, observes, that its original name was Larnassus, from Larnax, the ark, in

1 Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montana cacumina fluctus.
*Ovid. Met.* l. i. 309.
Quæsitisque diu terris, ubi sidere detur,
In mare lassatis volucris vaga decidit alis. Ibid. 307.

2 Maxima pars undâ rapitur: quibus unda pepercit,
Illos longa domant inopi jejunia victu. Ibid. 311.

He had before spoken of some sailing over the tops of houses, and rowing where they used to plough. — Ibid. 294.

3 Theophilus says, the remains were shown even in his days on the Armenian mountains. — *Ad Autolycum*, l. iii. 340.

4 Mons ibi verticibus petit arduus astra duobus,
Nomine Parnasus; superatque cacumine nubes.
*Ovid. Met.* l. i. 316.

which Deucalion was saved[1]; others, however, make Olympus the diluvial mountain. Thus Pausanias says, at Olympia is the hole through which the flood retired, and honey and cakes were thrown into it as a eucharistic sacrifice, and there Deucalion built the first Arkite temple to Olympian Jupiter.[2] For the same reason, no doubt, Olympus was considered the abode of the Gods, and "eternal sunshine settled on his head."[3]

Plutarch has picked up the story of the dove, and applies it boldly to Deucalion. "Mythologists," says he, "report, that a dove was sent by Deucalion out of the ark to show him the state of the weather, by returning while the storm raged, and flying away when it subsided."[4] Philo therefore had good reason to say, that he whom the Greeks named Deucalion was called by the Chaldæans Noah.[5]

[1] Prius autem Larnassus appellatus fuit, quod illuc Deucalionis arca, quæ Græce Larnax dicitur, fuerit appulsa. — *Raphael Regius, in loco.*

Apollodorus mentions the Larnax of Deucalion.

[2] Pausanias in Atticis, l. i. 43. Τὸ ἀρχαῖον ἱερὸν. Archaios may fairly be rendered Arkite: since it evidently owes its other meaning — ancient — to this fact, that the Ark was the beginning and most ancient of all things in the postdiluvian world.

[3] Οὔλυμπον ὅθι φασὶ θεῶν ἕδος, κ. τ. λ.
ἀλλὰ μαλ' αἴθρη
Πέπταται ἀννέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη.
*Hom. Odys.* Z. 42.

[4] Οἱ μὲν οὖν μυθολόγοι τῷ Δευκαλίωνί φασι περιστερὰν ἐκ τῆς λάρνακος ἀφιεμένην, δήλωμα γενέσθαι, χειμῶνος μὲν εἴσω πάλιν ἐνδυομένην, εὐδίας δὲ ἀποπτᾶσαν. — *Plutarch, Op. Mor.* viii. 390.

[5] The identity of Deucalion's flood with the Noachian deluge, has been asserted by the Abbé Banier, and by M. Court de Gebelin.

Theophilus of Antioch has discovered for his Greek name a most absurd etymology: he sup-

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The former says, that Ovid peint le déluge de Deucalion sur les idées de celui de Noé. The other, that poets and historians have done the same, only substituting the name of Deucalion for that of Noah. Stephanus, and the author of the Etymologicon, say that his vessel (Deucalion's) grounded upon a high mountain. Berosus and Nicolas Damascenus go so far as to affirm, that it was upon one of the mountains of Armenia. Plutarch makes mention of the dove, and Abydenus of certain birds, which went out of the Ark, and thrice returned, because they found no place of rest. Enfin pour dernier trait de ressemblance les anciens dirent, que Deucalion, homme pieux et virtueux, étant allé à Athènes, sacrifia à Jupiter conservateur, et lui bâtit un temple. He further remarks, that the Parian marbles attribute the flood not to the bursting of any lakes, according to modern speculations, but merely to abundant rains. — *Mythologie*, l. i. c. ult. M. de Gebelin enters into a much more minute comparison of the descriptions given in sacred and profane history, and considers it impossible to doubt, that they relate to one and the same event. He thinks that Lycaon, who was changed into a wolf, represents the savage and perverse race to be destroyed. Nyctimus, the name of his son, who survived the entire dectruction of his race, and in whose reign the deluge came, is a word derived from Nyc (in Hebrew נוח), which is the same name as Noah. Tim is the Hebrew תם, the perfect, or just one, the surname of Noah; that sublime epithet to which he owed his exemption from the ruin of mankind, and became the father of a better race. He is Arcas, or the Prince of Arcadia, because he was the possessor of the ark, or Argo, le vaisseau par excellence. Larnax, the Greek name for an ark of wood, is equally the name of this vessel in the language of the east. L, being a Frenchman, he not unnaturally takes for the article. Arn is the name of an ark, and Ax (עץ!) means wood. "Phriq-sien (for sacrifice was offered by Deucalion to Iou Phryxius, or the Saviour) est formé de l'oriental פרק, Phreq, sauver, et Is, celui qui sauve, qui délivre. Phryxus est donc celui qui est arraché à un péril imminent, le sauvé. Il est mari de Pyrrha, mais en oriental, פער, Pyrr, désigne la terre dépouillée de sa gloire, nue, flétrie, sans habitans." He proceeds to say, that Arcas divided his empire between his three sons, Azam, Aphidas, and Elatus, who are the sons of Noah. For Azam "répond manifestement à Cham, Aphidas à Japhet, et Elatus l'élevé, à Sem, qui signifie exactement la même chose. Arcas est donc le même que Nyctimus, que Deucalion, que Noé. Ce qui trompa les rédacteurs des anciennes traditions, c'est qu'en voyant qu'on y parlait d'un

poses that the preacher of righteousness was constantly exhorting men to repent in Greek, and using this sentence[1], Come — God calls you to repentance[2]; the two first words of which in Greek sound something like Deucalion. The true origin of the name is to be sought further in the east; for Plato has the candour to acknowledge, that the Greeks derived many of their names from the barbarians.[3] The Hindoos then have a fable, that Krishna fought eighteen battles with Deva Cala Yavana, who in common language is called Deo Calyun[4], but at last Krishna resorted to stra-

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Parnasse, ou montagne élevée, d'une Arcadie, ou contrée dans laquelle l'Arche étoit s'arrêtée, et autour de laquelle on s'étoit établi, d'une Athène, ou ville qu'on avoit construite près de là, ils s'imaginèrent que c'étoit le Parnasse, l'Arcadie, l'Athène qu'ils connoissoient, et ils transportèrent mal adroitement la scène des ces grands événemens. Mais nous serions autant et plus mal-avisés qu'eux, si nous commettions la même méprise, si nous nous trompions aussi grossièrement." He then traces the history of the deluge in the southern constellations, the Ship, the Mountain, the Dove, the Raven, the Altar, the Wolf or Lycaon, *i. e.* the exterminated race, the Hydra which describes the ravages of the deluge, the Centaur, or Noah. L'homme bœuf, le mari de la terre, qui avec le thyrse orné de feuilles de vigne et d'épis, foule aux pieds et achève d'exterminer l'homme loup sous le signe du scorpion." But there is one etymology called in to his assistance, which never could have entered into the head of any but a Frenchman. Ancæus, the pilot of Argo or the Ark, being transformed into Ancée in French, he resolves it into the two letters N. C., the latter of which is to correspond to the Hebrew Cheth, and so the vowels being as usual omitted, he arrives at the name of Noach. — *Origine Grèque, Discours Preliminaire au Monde Primitif*, p. 149. *et seq.*

[1] Philo Judæus de præ. et pœ. ed. 1552. 626.

[2] Δεῦτε, καλεῖ ὑμᾶς ὁ Θεὸς εἰς μετάνοιαν. — *Theoph. ad Autolycum.* lib. iii. Ἀπο τοῦ καλεῖν, says he, in order to bring in the final n.

[3] Ἐννοῶ γὰρ ὅτι πολλὰ οἱ Ἕλληνες ὀνόματα παρὰ τῶν βαρβάρων εἰλήφασι. — *Plat. Cratylus. concerning* πυρ and ὑδωρ.

[4] As. Res. vi. 509.

tagem, and he was slain by the fire of Muchu Kunda's eye in a cave where he was asleep. He is worshipped by numerous tribes who execrate Krishna.[1] But it may be asked, what has this to do with Deucalion? With his real history indeed it has no connection, but with respect to the rites in which his memory was concerned, it is very instructive. Deo Calyun, or as the Greeks called him, Deucalion, was doubtless a diluvian deity, and worshipped probably (for so the name implies) under that singular corruption of the diluvian rites, which will be explained in a subsequent chapter, in the form of a black stone.[2] When Krishna began to be worshipped as the sun, or God of fire, his votaries made repeated attempts to supplant the ancient rites; in which they were invariably defeated, till some Brahmin or Rajah of greater power succeeded in suppressing them, and substituted the fire of the Mithratic cave, which is therefore said to have slain Deucalion. Another exploit of Krishna confirms this interpretation. At the bottom of the ocean he slew the serpent Calija[3], notwithstanding the entreaties of sundry female Dagons, or Nereids, who interceded for his life. Now the serpent is the emblem of the ocean, coiled round the world, the bed on which Vishnu reposes during the night of the Gods. And the same plate shows

[1] Moor's Pantheon, p. 214.

[2] Kala Yavana is literally the black man, or Juvenis. Budha was sometimes represented by an image of a black man; but a black stone answered the same purpose.

[3] Moor's Pantheon, p. 199. pl. 62.

that there was once a time, when he had the better of his antagonist; for in the centre Krishna stands completely encircled in his folds from the head downwards.

Since, therefore, Kaliya-Van signifies, in Hindostanee, a son of the serpent Kalija, *i. e.* a son of the ocean, it is evident that Kalyun may be so rendered, being equally an abbreviation of both compounds.[1] Thus it appears, that the history of the rites, with which Deucalion was honoured, was confounded with the history of his own eventful life; and this is the real reason, why there were several of that name. But his connection with Dodona may be pursued still further. Achilles, praying to Jupiter, calls him, Dodonæan, Pelasgic king, ruler of Dodona, infested by storms; or, as some prefer rendering it, by excessive cold[2]; a strange description surely of a place situated in the 39th degree of N. L., not far from the sea, and amidst a forest of oak. It was not true literally, but mystically: for he proceeds to say, that round it dwell the Selli, the ministers of the oracle, who washed not their feet, and had their beds upon the earth. Hercules, in Sophocles, speaks of oracles which he heard from the paternal and many-

[1] The name may be read either Kala Yavana, or Kalaya Van.

[2] Ζεῦ ἄνα Δωδωνᾶιε, Πελασγικὲ, τηλόθι ναίων,
Δωδώνης μεδέων δισχειμέρου· ἀμφὶ δὲ Σελλοὶ
Σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεύναι.
*Hom. Il.* Π. 233.

tongued oak, *i. e.* Druid [1], in a grove of the Selli. The Scholiast would alter it to Elli, who are described as living in mountains, and having their bed on the ground. Their mystic cells of initiation were either Cromlechs, or Kistvaens, or Cyclopean subterranean structures, such as Greece and Ireland still display; and therefore Pindar says, that Deucalion and his wife built a stony progeny.[2] They might, perhaps, pride themselves on not allowing the water to touch their feet, in allusion to those in the ark, whom the waters could not reach; and their name may be derived from the Hebrew Sala [3], and signify the saved. But, besides, these cells were usually constructed on the top of some mound, natural or artificial, which secured them from the incursion of water; and, accordingly, Lucan speaks of the ancient Sellæ abandoning their silent oaks on the Chaonian Mount.[4] Another proof of the antiquity popularly ascribed to this people is furnished by Virgil, who supposes that the earth was first brought into cultivation near Dodona [5], and that bread food was substituted

1 Ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐισελθὼν ἅλσος ἐισεγραψάμην,
Πρὸς τῆς πατρώας καὶ πολυηλώσσου δρυός. — *Trachiniæ*, 1182.

2 Κτισάσθαν λίθινον γονον. λαοὶ δ' ὀνόμασθεν. — *Olymp.* 9.

3 שלה, Salvus fuit.

4 Quercusque silentes
Chaonio veteres liquerunt vertice Sellæ. — *Luc.* iii. 179.

5 Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes atque arbuta sacræ
Deficerent sylvæ, et victum Dodona negaret.
*Virg. Georg.* i. 147.

for the acorns of the sacred wood at the same time that wine was invented[1], that is, in the time of Noah. The Chaonian mount was so called from the mysteries there celebrated; for in the enumeration of persons and places which they commemorated, Archite Chaos holds the very first place.[2] In the Gnostic creed Chaos and Buthos, *i. e.* Budha, were synonymous[3]; and we find him in company with Cronus, Phanes, whom we have recognised in Pan and Remphan, Hercules, Hecate, Osiris, the Corybantes, and Cabiri; all of them diluvian.

Another name of him who presided at Dodona was Pelasgic, that is, say the commentators, Thessalian[4]; but why? When Achilles is dwelling on so many minute particulars of his connection with Dodona in Epirus, it is not very likely that he would introduce in the middle of his description the name of another country, the mention of which was quite irrelevant. But it is said the Pelasgi had settled at Dodona; who then were these Pelasgi? Historians acknowledge with Strabo, that they were the most ancient people of Greece; but when they consider them a distinct race or family of people, they fall into strange inconsistencies. Gillies, for instance, divides the earliest population of Greece

1 Vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ
Poculaque inventis Acheloia miscuit uvis.—*Virg. Georg.* i. 7.

2 Orp. Argonaut. v. 12.

3 Epiphanius says, Chaos and Buthos were the same.

4 Πελασγοὶ οἱ Θεσσαλοί, — *Hesychius.*

into Pelasgi and Hellenes; the Pelasgians being the family of Inachus, the son of Io or Isis, the moon or ark, and the others being descendants of Hellen, the son of Deucalion. But Deucalion was the man of the ark, and the man whom the Dodonæans regarded as their founder; and accordingly they were both Elli, or Hellenes, and Pelasgi.[1] Strabo affirms that they were Arcadians originally; which is so far true, that they came from the country of the ark, and that they descended from Lycaon, the son of Pelasgus. It is somewhat strange that he should deduce their origin from the son, whose name they did not bear, rather than from the father, whose name they did bear. The truth is, that the one was a real person, and the other was not. It seems also that there were two Lycaons; one who ruled Arcadia with so much ferocity, that the fable-mongers[2] turned him into a wolf, and he being a Pelasgian, it came to be reported that Pelasgus was the first man who offered human sacrifices to Saturn or Noah. But he was no otherwise the son of Pelasgus[3] than as Dodona was the daughter of Oceanus; for Pelagus and Pelasgus were probably the same word, the sigma being inserted only to lengthen the syllable. The

[1] Æschylus, in his Danaides, supposes them to have come from Argos; *i. e.* the Ark. Euripides also says, that the people of Argos were called Pelasgiotæ, till Danaus came from Egypt, and changed their name. — *Fragment of Archelaus.*

[2] Or at least the Pelasgi. — *Rosinus, Antiq. Rom.* l. iv. c. 16.

[3] M. Kreuser identifies the Pelasgi, or sea-farers of antiquity, (from πέλαγος, with the Æolic, or Ionic σ, πελασγος) with the Phœnicians. — *Vorfrage über Homeros, seine Zeit und Gesänge.*

other Lycaon was plainly a fictitious character, sometimes the personification of evil, for he lived in the age of Deucalion's deluge, which the wickedness of his sons provoked: at other times identified with Pelasgus, and accounted the first inventor of temples[1], which accords with the belief that Deucalion, immediately after the deluge, founded the temple at Dodona. He was the grandfather of Arcas[2], from whom the Arcadians derived their name, and who, it has been shown, was catasterised in Bootes. He was the father of Horus, and consequently the grandfather of Orion; he was called Nycteus, from the darkness of the ark, and Cetos, because he was the monster of the sea; and, as Pelasgus, he married a daughter of the ocean, and some sacred rites bore his name.[3] In short, it is evident that Pelasgic was no distinction of country but of religion; and accordingly Homer numbers Pelasgi among the Trojan forces, as well as among the Greeks.[4]

[1] Hygini Fab. c. 225.

[2] Eumelus says, that Callisto, the mother of Arcas, was his daughter. Ἄσιος δὲ Νικτέως. Φερεκύδης δὲ κητέως. Nuctis seems to be formed from Nux, darkness; and Cetos is the Kêd of the Welsh. Nyctimene was the daughter of Nyctis; and Nyctimus the son of Lycaon. His other sons are equally fabulous. Horus, Stymphalus, Pallas, Genetor, Leon, and Titanas. These were preserved from the destruction that overtook the rest, and with himself the number was eight. Like Danaus, he had in all fifty children. *Apollodorus*, l. iii.

[3] Some Sibylline verses cited by Phlegon Trallianus enjoin a sacrifice of cows to be offered by the Romans with Pelasgian rites thrice nine times.

Et totidem ritu peragant hæc sacra Pelasgo.
*De Rebus Mirabilibus.*

[4] Hom. Il. K. 429. γένος τι πολυπλανές, says Didymus.

Great is the perplexity which has arisen from not perceiving the true source of the name, Pelasgic. The authors of the Universal History allow them to have been one of the most ancient nations of the world, very numerous and powerful; but with regard to their origin the learned are not agreed.[1] Some make them Celts, others Phœnicians, and others descendants of Peleg. Vallancey thinks they were Magogian Scythians[2], and that the title of Pelasgus was only given to their leader by themselves. Banier is nearer the mark, when he says, that they were well acquainted with the mysteries of the Cabiri, which they learned from the priestesses of Dodona[3]; yet he would have done well if he had attended more to an opinion of the ancients recorded by Strabo, that these rites were introduced at Dodona by the Pelasgians, who brought the oracle with them there.[4] Hesiod indeed seems to have considered Dodona the chief seat of the Pelasgians[5], as it was of the Pelasgian rites; and therefore, the Dodanim[6] have been interpreted Dardans, and they are the Dadanns whom Irish history traces up to Chus, the grandson of Noah: though the patriotic resolution of the learned Irishman to find that celebrated grove in

[1] Vol. xvi.

[2] Collect. de Reb. H. — *Preface to No.* xii.

[3] V. ii. 82. Banier's Mythology.

[4] Strabo, l. vii.

[5] Δωδώνην φηγόντε πελασγῶν ἔδρανον ἦκεν.
*Hesiod. in Strabo,* l. vii.

[6] Gen. x. 4. Dodanim Chaldæi Dardanos, recentiores Dodonæos interpretantur. — *Bochart. Geog. Sac.* l. iii. c. 6.

Ireland may provoke a smile. The Bœotians, and all who dwelt in the vicinity of Thebes, or the ark, (for Thebah is the very word used by Moses, in speaking of Noah's ark,) were of course Pelasgians at first, and amongst the rest the Athenians. It puzzles Herodotus to account for these barbarians, as he considers them, having left no trace of their language behind them [1], which would indeed have been marvellous, if they had been a distinct people altogether: for we hear of no extermination, except of their religion. It fortunately happens, that Thucydides lets us into that secret. There was a building under the acropolis, called the Pelasgic temple, which had long been closed, and an anathema had been laid upon those who should venture to use it, and by a trick, common among rivals in state policy, the Pythian oracle was supposed to have recommended that it should continue empty.[2] It is not easy to make out much that is satisfactory from the fraction of a line in which that recommendation was conveyed; but it seems that the oracle, as usual, paltered with a double sense; for it might mean, that the Pelasgic Argos, or ark, would be, or was superior. Argus, the first born of Jupiter among men, was a Pelasgian.[3] Hesiod makes him the offspring of the earth; and

[1] Herod. l. i. c. 56.

[2] Τό, τε Πελασγικὸν καλοίμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ οἰκεῖν, καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε διεκώλυε, λέγον ὡς — τὸ Πελασγικὸν ἀργὸν ἄμεινον. — *Thucyd.* l. ii. c. 17.

[3] Niobe was his mother, according to Apollodorus, and it was Jupiter's first amour. Ὡς δὲ Ἀκουσέλαός φησι, καὶ Πελασγὸς, l. ii.

Dionysius of Halicarnassus tells us, that the Arcadians, who were also Pelasgian, sprang out of the earth near Argos.

The different stories of Argus mentioned by Apollodorus, illustrate the way in which many of the ancient myths have been constructed. Some restorer of the Arkite rites under that designation became the hero of a religious romance, and was fabled to have slain, 1. A bull that laid waste Arcadia, *i. e.* the tauric worship, which had encroached on the domains of the ark; 2. A satyr, who injured the Arcadians by taking from them their herds, *i. e.* the Priapeian or Baal Peor worship, which had taken many of their cattle for sacrifice; and, 3. A serpent engendered of the earth by Tartarus, that seized wayfaring men[1], *i. e.* the Ophite worship, which is in truth the worship of the infernal serpent, the seducer of mankind. In like manner, on the top of a mountain[2], at the instigation of the Argive Juno, who is sometimes crowned with a crescent, and sometimes worshipped as the deliverer[3], and always considered, like Ashtaroth, the queen of heaven, he watched with the hundred eyes of jealousy the motions of the heifer Io, whose priests, after many ineffectual struggles in various parts of

[1] Apollodorus, l. ii.

[2] Ipse procul montis sublime cacumen
Occupat, unde sedens partes speculatur in omnes.
*Ovid.* l. i. fab. 12.

[3] Sospita was one of Juno's names, and under the same notion she became Lucina. Perhaps called βοωπις, from having bovine horns.

Greece to establish that perversion of the ancient rites, transported them at last to Egypt with success. But the Ophite superstition, having allied itself to more recent fictions, finally prevailed; and therefore the son of the Pleiad Maia (which in Sanscrit means *delusion*), whose caduceus had two serpents twined round it, was called the slayer of Argus.[1] Lastly, he was the builder of Argo; the original Argo was the ark, and the original builder Noah[2]; but subsequently some Arkite, who built the first ship fitted for distant discovery, gave it the same name, constructed a sanctuary on the poop, of Dodonean oak, which was said to have a voice[3], because the oracle uttered its responses there; and the crew was composed of heroes whose exploits and parentage are wrapt in the obscurity of fable. Some of them seem to belong to the age preceding that of the Trojan war; but their history is so complicated with gods and goddesses, that the whole has the air of a romance, founded upon tradition; and others are connected by a single link with the Patriarch himself[4], the sons of Liber or Dionusus,

[1] Αργειφοντης.

[2] For Minerva, says Hyginus, placed Argo in the sphere, because it was built by herself, and was the first vessel ever launched upon the ocean.

Quod ab se esset ædificata ac primum in pelagus deducta est hæc navis. — c. 168.

[3] Κατὰ τὴν πρώραν ἐνήρμοσεν Ἀθηνᾶ φωνῇ φηγὸν τῆς Δωδώνιδος ξύλον. — *Apollodorus*, l. i. 17.

[4] Lynceus, saved by Hypermnestra the Danaid, was an Argonaut. Argus was the son of Polybus and Argia, or, as others say, of Danaus. He was pelle toarinâ lanugine adopertus: some of the

of Danaus, and Minos. The name of the last, indeed, is Deucalion, of which one probable explanation has been already given; but Vallancey says, "that, in Irish, it bears the same (sort of) signification as Ogyges, which is compounded of Og, or Oig, a leader or hero, and Uige a ship. Deucalion, he thinks, is from Deuc, the floater, and Lion, of the sea; and hence the name may refer to Noah."[1] Whatever may be thought of this learned author's conjectures in general, yet certainly in this case there can be no objection to an Irish etymology from those who object to look for it in the east; for it is acknowledged, that Deucalion was a Scythian, or Celt, and Lucian gives evidence, in addition to that which has been already stated, that neither his name nor his deluge were confined to Greece.

In his account of Phœnicia, having mentioned a temple of Astarte, or the moon, and another, which came to them from the city of the sun, very ancient, he adds, that the greatest was in Hierapolis, which most said was sacred to Deucalion the Scythian, or Celt, in whose time the deluge happened, which

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other names were Orpheus, Polyphemus, Admetus, Theseus, Pirithous, Oileus, Peleus, Telamon, Tiphys, Hercules, Castor, and Pollux; Asclepius, *i. e.* Æsculapius, and Philoctetes. — *Hygin. Fab.*

[1] Vallancey's Ancient Hist. of Ireland, p. 27. Collect. v. 4. He also derives Neptunus from the Egyptian Nebi, natatio, or Noph nauta, and Tonn, the ocean. Cecrops from Cia Cairb, or Crab, which was a name of Noah, the man of the ships. Canopus, from Cia Naiob, also the man of the ship. From the latter name of a ship comes Niobe.

destroyed the former generation of men, because they were full of violence, and committed wickedness.[1] They were perjured, inhospitable, and unmerciful: wherefore the earth threw up much water, and great rains descended, and the rivers swelled, and the sea rose, till the deluge covered every thing, and all men perished. Only Deucalion, on account of his piety, was saved, with his family, in an ark, where all sorts of animals were shut up by pairs, till the waters subsided, and lived there most harmoniously. Twice every year the inhabitants of Syria, and Arabia, and beyond Euphrates, bring water from the sea in memory of this catastrophe, and pour it into the temple, from whence it runs into a cavity, where the deluge is supposed to have been absorbed.[2] This is the oldest account of the temple. The Greeks said it was the work of Dionusus, *i. e.* Noah. Be it observed, that all the votaries who frequented this temple came from the east, and not from the west. They had no interest in a Grecian deluge, and cared little for Grecian mythology; neither was it a Hebrew sanctuary, though the history accords so well with that of Moses: for it contained abundance of idolatry. There were two golden statues, which the Greeks would fain have assimilated to their idols; one was like their Jupiter, but had a different name;

[1] Ὑβρισται κάρτα — ἀθέμιστα ἔργα ἔπρασσον. — *De Deâ Syriâ.*

[2] The same absorption, as we have seen above, is carried by the Greeks to their own Olympus. There are some other stories about Semiramis, Derceto, and Attes: but Bryant has shown that all these relate to the Ark.

the other had some resemblance to half a dozen goddesses, but most to Juno: in other words, it differed from them all. There was also a golden shrine, which had no proper name, but the Assyrians called it a Sign[1]; and it contained statues of the other gods, probably the Ogdoad, shut up in their Ark. On its top was seated a golden dove, and it went down twice a year to the sea to bring back water. Some referred it to Dionusus, and others to Deucalion. Within the temple so many sacred animals were kept, as to present a lively image of the Ark, — cattle, and horses, and eagles, and lions, and bears. Behind the throne of the sun his image stood; but it was not the Grecian Apollo, for it had a beard. There were also figures of Atlas, the mountain deity, of Mercury, the Ophite deity, and of Eilcithyia, the prolific deity. The priests, like the Druids, were clothed in white, and they were Galli[2], or priests of the magna mater, which was in truth the Ark. Of the Ophite worship I shall have another occasion to speak more at large; at present it is enough to remark, that it was derived from the person already noticed under the name of Erichthonius, the father of Butes or Phut, and the inventor of idolatry.

One of the fables by which this is intimated is told by Euripides. When he had recently sprung

[1] Σημηῖον.

[2] Lucian commits a vile pun, when he says, that the sealed vessels of water brought back from the sea were opened by a sacred Alectryon, meaning a Gallus, who was perhaps a Celtic Druid. At all events they were Corybantes, the meaning of which has been shown.

from the ground, *i. e.* soon after he had appeared upon the face of the renovated earth, two dragons or serpents were coiled round him by Minerva, the goddess of wisdom, or cunning, for his protection; and so it became the practice of the Erechtheidæ, in imitation of the ancient Erichthonius, to wrap golden-headed serpents round their infants [1], like those which adorn the caduceus of Mercury. Another tradition actually incorporates him with the animal, and gives him the nether parts of a dragon; and to hide that defect, he was supposed to have invented chariots.[2] His form, therefore, was that of Dagon or Derceto, as the former is described by Kimchi, and the latter by Diodorus and Lucian. Desinit in piscem; for the Draco is an animal of the sea as well as of the land. Whales and serpents have the same name in Hebrew. Thannin [3] is used for both in that language, and in Chaldee, and in Syriac, and in Arabic. And Taautus [4], or Mercury, who

Δράκοντες ἀρχαῖόν τι παγχρύσῳ γένω
Δώρημ' Ἀθάνας, ἣ τέκν' ἐντρέφειν λέγει
Εριχθονίου γε τοῦ πάλαι μιμήματα. *Ion.* 1448.

The story is told at the beginning of the play, v. 20. and it is remarkable, that Creusa exposed her son in an ark, ἐν ἀντίπηγος κύκλῳ — *i. e.* κίστη, says Hesychius, or κιβωτὸς.

[2] Inde natus est puer draconis pedibus, qui appellatus est Erichthonius: hic ad tegendam pedum fœditatem junctis equis usus est curru. — *Servius in Virgil. Georg.* l. iii.

[3] תנין, Thannin ut Hebraicè, ita etiam Chaldaicè, Syriacè, et Arabicè, tam pro Ceto, quam pro dracone sumitur. — *Bochart. Hieronzoicon*, l. i. 48.

[4] Taautus, the Phœnician God, the discoverer of letters, was the Thoyth of the Egyptians, the Thoth of the Alexandrines, and the Hermes of the Greeks. — *Euseb. Præp. Evan.* l. i. 32.

first ascribed some sort of divinity to the nature of the dragon, and of serpents, was also supposed by Sanchoniatho to have given to the image of Dagon the form under which he was worshipped.[1] Hence, both these forms occur among the Hindoo idols. A figure of Buddha given by Moor[2] terminates in the folds of a huge serpent; while Vishnu, in the Matsya Avatar[3], has the tail of a fish, and at another time he is enveloped in serpent folds, or stands between two, which are twined together at the bottom, and rise on either side of him, like those on the rod of Mercury. So familiar to the ancients was this impression of the dragons' equivocal character, that the prophet Isaiah blends both the forms in one description, as if they were but one animal. "In that day, the Lord with his sore, and great, and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent, and he shall slay the dragon that is in the sea."[4] By the guidance of this light, the history of Cecrops becomes somewhat more intelligible. There seems to have been an Athenian prince, the brother of Erectheus, who was named after one of the Noachidæ, and his partizans being anxious to confer upon him a similar rank among

[1] Τὴν μὲν οὖν τοῦ Δράκοντος φύσιν καὶ τῶν ὀφέων αὐτὸς ἐξεθείασεν ὁ Τααυτος. — *Euseb. Præp. Evan.* l. i. 40.

Τῶν θέων ὄψεις Κρόνου τα καὶ Δαγῶνος — διετύπωσεν. — p. 39.

[2] Pl. 76. from a ruined temple at Siva Samudra in an island in the Caveri, and Pl. 48. from images in the Museum of the India house.

[3] Pl. 62. and 75.

[4] Isaiah, xxvii. 1.

the demigods, described the first man, of whose history they knew any thing, by his name. Now, they had heard of an ancestor who floated so long upon the ocean, that it seemed to be his native element, the first sacrificer and first civiliser of the world, and on that account represented to be half man, half dragon [1]; but the emblem not being understood, they supposed him to be compounded of a serpent instead [2] of a fish. They acknowledged that he was among the first of men, and far beyond their computations of genealogy.[3] But they were unwilling to admit Bœotia, Egypt, and Crete to that share of property in him which they justly claimed; and so they contended that, like Erichthonius, and the family of Deucalion [4], he was sprung from the earth itself. [5]

There is one other point in the history of Erichthonius which connects him with the deluge, though only indirectly, through the medium of Hindoo fable. Minerva gave him two drops of the Gor-

[1] Ovid calls him, geminus Cecrops; and it may be doubtful, whether he alludes to the double form, or the double person, whom he represented. — *Metam.* l. ii.

[2] Ω Κέκροψ, ἥρως ἄναξ, τὰ πρὸς ποδῶν δρακοντίδη. — *Aristoph. in Vespis.* The Scholiast observes that he was διφυὰ and τὰ κάτω ὄφεως ἐσχηκέναι.

[3] Strabo, l. ix. Euseb. Chron. l. i. Plautus in Trinummo.

[4] De Tressan notices the statements of various writers, that Cecrops first established the worship of the Gods, and that Deucalion was the first builder of temples in Greece, quite unconscious of the inconsistency which can only be reconciled by owning them to be impersonations of the same character.

[5] Κέκροψ αὐτόχθων, σιμῳτὲς ἔχων τὸ σῶμα, ἀνδρὸς καὶ δράκοντος. — *Apollodorus*, l. iii.

gon's blood, one of which was fatal in its touch, the other cured all diseases.[1] These bear so strong a resemblance to the poison and amrita or liquor of immortality, produced much at the expence of the unfortunate serpent Sesha, that it can scarcely be a casual coincidence. But these were two of the jewels obtained by the churning of the ocean, which, undoubtedly, is only another version of the deluge. Such, then, being the history of the father and grandfather of Butes or Budha, may it not be affirmed that the grandson of Noah shines in Bootes, and in Arcturus his principal star? and may not his Hebrew name be an allusion to the gathering together or bursting forth of the waters which had so recently destroyed the earth? If, however, he should be thought a generation too late for that association, what if his father should be intended by Ash, commemorated under the name of Erichthonius the inventor of chariots[2], and catasterised in Auriga. At least this is the opinion of one who is a great authority in matters of Oriental astronomy. Hyde observes that in the Syriac version Iyûtho is the word here used, and in the Arabic, Aiyûk, which are only successive corruptions of the ancient Ash, pronounced by the Syrians Ath, or Aïth[3]; and he produces one of the Talmudists

[1] Euripid. Ion. 1020.

[2] Primus Erichthonius currus et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
*Virg. Georg.* iii. 113.

[3] עש Ash, vel עיש Aish, Syris ac Chaldæis proferendum esset

cited by Buxtorf, who asks, what is Ash? Rabbi Jehudah answered: it is Yûtha. Iyûtho then is the same as Al Aiyuk, which Ulugh Beigh and all the Eastern astronomers allow to be the star Capella; for the Greeks, always ambitious to dress up, after their own fashion, foreign terms which they did not understand, turned Aiyûk into Aiga a goat, *i. e.* Capella, to the great inconvenience of Auriga, to whom that large and conspicuous star properly belongs. When, however, we consider the extreme uncertainty of this word's signification; that some confounded it with Orion[1], and others with Aldebaran; that some said it was the tail of the Ram, and others the head of the Bull; it may be reasonably concluded, that a superstitious reverence for the fathers of the human race was more consulted than astronomical accuracy, and the feeling was that which Dryden expresses in his ode on Anne Killigrew:—

> "But look aloft, and if thou ken'st from far
> Among the Pleiads a new-kindled star,
> If any sparkles than the rest more bright,
> 'Tis she that shines in that propitious light."

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עת Ath, vel עית Aith, et interposito ו, Ayuth, vel Iyuth, quod prorsus convenit cum Syr. ܐܝܘܬܐ Iyûtho, et hoc cum Arab. Aiyuk, mutato Thau in Kaph.—*In Ulugh Beighi Tabulas Stellarum Fixarum Commentarii*, p. 28.

[1] Isa Bar Ali sic legit. Iyûtho est Al Aiyuk — et dicitur Al Gjauza, *i. e.* Orion. Bar Bah Cûl, sic explicare conatur; Al Aiyûk in alio quodam exemplari est Al Debaran. Rabbi Jehudæ testimonium tale est. Quid est Yûtha? Dicebant ipsi, Cauda Arietis. Dicebant alii, Caput Tauri.—*Hyde's Syntagma Dissertation.*, v. i.

## CHAP. IX.

CHESIL. — MAZZAROTH. — SCORPIO. — SERPENTARIUS. — THE ZODIAC.

From the same source we may obtain the best information with respect to the next Asterism in Job, Chesil, which our translators have rendered Orion; but there is reason to think it was not the cluster of stars now known by that name. Aben Ezra, supposed it to be Cor Scorpionis; but he is quite wrong, says Hyde. Kimchi has given the sense of the more learned Jews, in conjecturing it to be a star of the first magnitude in the rudder of Argo, called Canopus [1]; which, stripped of its Grecian disguise, is the Egyptian Cneph, or Cnouphis, derived from a Coptic word, signifying golden [2], and consequently a very appropriate name for a very brilliant star: but Cnouphis, or Canopus, was also a deity worshipped in a human form by the Egyptians. According to Porphyry, they considered him as the Demiurge, from whose mouth the world

[1] Scripsit Rabbi Jona, quod Chesil est stella magna, quæ vocatur Arabicè, Soal (pro Soheil). Sic etiam Rabbi Ishak Israelj; Chesil est Soheil.

[2] Aristides in oratione, quæ inscribitur Αἰγύπτιος, a Sacerdote quodam Ægyptio se accepisse ait, quod Κάνωβος significet Χρυσοῦν ὄαρος, Aureum solum; et D. Salmasius dicit, Χνουβ denotare Aurum apud Coptitas.

issued in the shape of an egg, which immediately disclosed the God Phtha, or Vulcan, *i. e.* the God who was worshipped in fire.[1] It is observable, that he is not supposed to have been the framer or the father of the world; but the knowledge of the world, of its past history, its present capabilities, and its future destiny came out of his mouth, and his era was antecedent to the idolatry of fire. At a subsequent period, he became the subject of Ophiolatry, and was represented under the form of a serpent. Yet it was no deification of the natural animal; for it had the head of a hawk[2], and consequently must have been symbolical; perhaps, however, the bird's head was only a device to express more easily the winged serpent, which, in Hebrew, is Seraph[3], and which some suppose to have been the form assumed by the tempter of Eve; for then a more obvious meaning is given to the curse,—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life[4];" and the allusion of St. Paul becomes more intelligible, when he says, that Satan himself is transformed into an angel of light[5]: for the Seraph was fiery and shining. When he is represented in a human form, he still retains his wings; not, however, as they are usually attached to the human body by

[1] Euseb. Præp. Evan. l. iii. 115.

[2] Αἰγύπτιοι Κνὴφ ἐπονομάζουσι· προστιθέασι δὲ αὐτῷ ἱέρακος κεφαλήν. Ὄφις ἐστὶν, ἱέρακος ἔχων μορφήν. — Ibid. l. i. c. 10.

[3] In two passages of Isaiah שָׂרָף is translated a fiery flying serpent, xiv. 29. and xxx. 6.

[4] Gen. iii. 14.

[5] 2 Cor. xi. 14.

poets, and painters, but surrounding the head.[1] This seems to have suggested the Egyptian hieroglyphic for the Agatho-dæmon, which consists of a huge pair of wings, supporting something of a round form, which may either be a serpent, as that animal is sometimes represented, with his tail in his mouth, or else by the insertion of features, it may become a human head: and then it would be extremely like those absurd representations of the seraph or cherub, which disgrace the taste of our monuments and churches.

It was no unnatural transition from the worship of this fiery seraph to the worship of the sun; and accordingly the Egyptian Hierophant, Epeeis, makes him also subservient to Heliolatry. The eyes of the hawk-headed serpent were said to diffuse light through the universe, and darkness followed when he closed his lids.[2] The share which the hawk had in the corruption of diluvian worship may, in some measure, be collected from an old fragment of mythology. Hierax is said to have been changed into a hawk through the anger of Neptune, because he had substituted the rites of Ceres for those of Ocean, and had encouraged the Teucrians to withhold their sacrifices[3], and relieved them with corn, when a famine and a sea-monster had been sent by the offended deity to avenge his

[1] Ἐπὶ δὲ τῆς κεφαλῆς πτερὸν βασίλειον περικείμενον.—*Euseb. Præp. Evan.* l. iii. c. 11.

[2] Euseb. Præp. Evan. lib. i. c. 10.

[3] Ἐπεὶ καὶ ἔλυεν αὐτοῦ τὰς τιμὰς οὐκ ἀπεδίδοσαν ἱερὰ Ποσειδῶνι. — *Antonini Liberalis Metamorphoses.*

dishonoured altars. Now Ceres is acknowledged to have been the same as Isis, and hence it is, that several of the Egyptian gods wear a hawk's head[1], and if Horus Apollo is to be trusted, that bird was the hieroglyphic of a god and of victory.[2] A different combination of forms, however, sometimes marks a nearer approach to the original truth; the serpent of Cnuphis, or, as some write it, Chnubis, is represented on the amulets with a human head; a combination not uncommon in the tablets of the manuscripts[3]; but the hieroglyphic denoting it speaks still more intelligibly: it is a long undulated line. Now Kircher affirms, that the hieroglyphic for water was formed by the tortuous lines of a serpent's body in motion, in order to express the undulations of the waves[4]; and one of his instances seems to include the notion of a boat.  If, therefore, his character is at all to be inferred from his hieroglyphic, it is evident that he was the presiding genius of the diluvian waters, and one victory which those who worshipped him under that character obtained over the votaries of fire, is particularly recorded by Ruffinus. Some Chaldean priests[5] had challenged

[1] Arueris, or Apollo, Osiris and Ptha, or Vulcan.

[2] Horus Apollo, translated by Philippus.

[3] See the article on Egypt by Dr. Young, in the Supplement to the Encyclopædia Britannica.

[4] Aquam denotantes serpentem pingunt tortuoso corporis tractu undarum volumina exprimentem. — *Kircheri, Obelisci Interpretatio Hieroglyphica.*

[5] Perhaps they were Persians who followed Cambyses into Egypt; but that species of idolatry, though most prevalent in Persia, was not confined to it.

all the other false gods to a contest for the superiority with their own sacred fire; and great was its success. The unfortunate idols, whether formed of wood, or stone, or metal, burned, and cracked, and melted away before their invincible antagonist, and nothing could resist his force till Canopus entered the lists. His head was the image of a pilot, vulgarly supposed to have brought Menelaus to those shores; but Aristides was very truly informed by one of his priests in the city of Canopus, that he had been known by that name many ages before the arrival of Menelaus: he was, in truth, the pilot of Argo, whose rudder he still holds, — the man of the Ark, the Neptune of Egypt, the god of the waters.[1] His body was hollow and filled with water, some holes having been previously drilled in the bottom and stopped up with wax. The enemy advanced and took his station, as usual, underneath, and the flames, eager to destroy, leaped up to assail the filter; but their ardour was soon extinguished, for the wax gave way, and the exulting waters, rushing down to the conflict, obtained an easy conquest.[2] If this occurrence was known to the worshippers of Baal, when Elijah called down fire from heaven, which licked up all the waters that had been

[1] Canopus autem, cum sit Nauclerus, pro Deo aquarum habitus est Egyptiis, qui etiam Neptunum eum vocabant. — *Hyde's Commentarii in Ulugh Beighi tabulas*, p. 71.

At Rome, too, he had a temple so surrounded by water, that Piranesi concludes it must have belonged to Neptune rather than to any other deity. Avanzi del Tempio del Dio Canopo nella villa Adriana in Tivoli. — *Antiquit. Rom.* tom. xii. pl. 88.

[2] Ruffini Hist. Eccles. xi. 26.

poured in treble profusion on the sacrifice[1], the miracle must have been much more striking to them; and the difference between the fire which was idolised on earth, and that which was the messenger of heaven's Almighty Lord, must have been most distinctly seen. Perhaps it was in consequence of this triumph of Canopus, that some of the Egyptian women, who had been Belides, or worshippers of Bel *i. e.* Baal, became Danaides, votaries of Danaus, the man of the ship: and hence their enemies invented for them the punishment of perpetually pouring water into jars from which it was perpetually running out. It is remarkable that the only one of their husbands who is said to have been spared by them was an Argonaut.[2] But if Cnuphis, or Canopus, was thus successful in discomfiting one rival, he was not so fortunate with another. The worship of the sun acquired a permanent ascendancy in Egypt; and therefore, though he is acknowledged to be the same with Ammon Ra[3], and both have the water jar for their hieroglyphic, yet he is only considered in the inscriptions and paintings of that country as the secondary form of that superior deity, and all the original peculiarities of his character are kept out of sight. Nevertheless,

[1] 1 Kings, xviii. 33. [2] Lynceus. See Hyginus.

[3] Dr. Young calls the secondary form of this deity, Hieracion — why, I know not; but his hawk's head, together with the serpent and the water-jar, in the hieroglyphics representing him, sufficiently prove him to be Chnuphis: at the same time he observes, that, in one of the pictures, he is leaning over one of those jars which were called Canopi.

enough has been disclosed by the investigations of M. Champollion to show, that the real history of Ammon was not forgotten, though it suited the policy of his priests to veil it under obscure allusions; or perhaps they were unconscious of what they were doing, and we owe the remaining traces of truth to the pertinacity with which tradition survives in spite of art.

It has been shown that the earliest mythology of Egypt contained many vestiges of diluvian reminiscence, which were almost obliterated, when, in succeeding ages, a more artificial idolatry drove out the simpler faith of their less-refined progenitors, and the study of natural phenomena and the onward march of time had diminished their reverence for tradition. It would have been strange, indeed, if these facts could not have been elicited by enquiry; for Sir W. Drummond, who had no theory of this kind to support, observes, with great truth, that, "of all the nations of the Pagan world, the Egyptian was that which might have been expected to preserve the most exact accounts of the universal deluge, an event at once so astonishing and so disastrous."[1] But historical truth, being entrusted to tradition, was soon corrupted by the advancement of science, which was first cradled in Egypt; and when it had taken Osiris into the service of the sun, and Sira for the dog-star, the Persians and Arabians concluded, that Sir or Seir

[1] Origines, p. 81.

must mean Fire, and in that sense they adopted it. But the worship of fire never prevailed in Idumæa, and therefore the meaning of mount Seir there cannot be accounted for in that way. It may have been the mount, where the imprisoned were set free[1]: for all hills were doubles of Mount Ararat, and Egypt was so closely near, that her language, and her traditions, and her knowledge must have been imparted to a neighbour, who could not avoid regarding her superiority with habitual deference. This is a point of more importance than the first view seems to promise: for if the state of science in Idumæa was governed by its progress in Egypt, then it would not matter whether the book of Job was written by Moses, or by an Idumæan author. The same notions with respect to the stars would prevail in both countries, and the state of astronomy in one will be some sort of measure of its progress in the other. Now there are no indications in the acknowledged writings of Moses, who was skilled in all the learning of the Egyptians, that much attention had been paid in his days to astronomical observations; at least it was not a popular science, and if it was followed at all, it was confined to the cells of a few studious priests. Not a star is mentioned by name in the Pentateuch; his years and months are lunar, and no rules are given for intercalation; no reference to any other mode of computing time, than the observation of the new

[1] שעיר, Porta.

moon. The eleven stars in Joseph's dream, which, together with the sun and moon, made obeisance to him [1], are strangely supposed by some interpreters [2] to be the signs of the Zodiac, Joseph himself being the twelfth. The young patriarch must indeed have studied the stars with singular attention, if he could picture to himself, even in a dream, all those fantastic groups which encircle the sphere, all visible at the same time, and necessarily jostling one another out of their places to bow before Joseph; and this departure from the plain meaning of the words is recommended by nothing but the accidental coincidence of number; for Moses expressly says, that they were eleven stars.[3]

Still it may be thought, that there is some difficulty in imagining how even single stars could make obeisance. The objection, indeed, is trifling; for the falling of a star may be considered a sufficient sign of homage. But it is possible, that Joseph may have designed to speak of the presiding genius of each star; for it was a common superstition to transfer to those shining orbs the souls of deceased ancestors, and judicial astrology, absurd as it is, may probably have had a less senseless origin in the persuasion that the stars were governed by spirits, who took an interest in human affairs and in the fortunes of their descendants. Moses, describing the creation of the world, says, that the heavenly

[1] Gen. xxxvii. 9.
[2] Drusius, for instance, and Dr. Hales.
[3] כּוֹכָבִים, stellæ.

bodies were set for signs, and for seasons.[1] It is certain, that the word here used for signs, has no relation to the zodiac, neither is judicial astrology intended: for all such arts of divination are expressly prohibited by the Mosaic law.[2] Virgil and Hesiod have shown how they were signs to the agriculturist; but perhaps in the age of Moses they were also signs in a higher sense, and he may have spoken of them proleptically with an accommodation to his own times. The rainbow was the sign or token of the covenant with Noah, appointed by God himself.[3] But whatever reminded men of the deluge, might also be memorials to them of that covenant of mercy. The rainbow was of rare occurrence; and the Egyptians, in particular, had the image of the flood before their eyes every year; but the token of the covenant never; for they have no rain. Hence a religious feeling might induce them to multiply the signs in heaven, by giving names to the most conspicuous stars, directly or indirectly commemorative of the deluge; so that they might perpetually read the promise of God in the vault of night, and contemplate the catastrophe from which their forefathers were graciously delivered. If, then, such was the view of those who imposed the names which were still retained in Egypt when Moses wrote; and if there is no appearance in his writings, that they were ever applied to any scientific purpose, or, at least, that

[1] Gen. i. 14. [2] Deut. xviii. 10. Lev. xx. 27. [3] Gen. ix. 13.

such application was popularly and commonly known; it is not to be supposed that more exact observation of the heavens would be found in Idumæa at an earlier period, or more advancement in the science of astronomy.[1] Dr. Hales, therefore, calculates the antiquity of the book of Job upon false principles, when he assumes not only that Chesil stands for Scorpio, but that it was twice introduced by the Author, because Taurus and Scorpio were the cardinal constellations of spring and autumn at that time: there is no reason to suppose, that any allusions to philosophy were present to the writer's mind. His poetry is more natural and unconstrained.

In the 38th chapter, which is the second instance in which the stars are mentioned, and which on that account I propose to notice, he calls our attention to some of the most remarkable stars that spangle the midnight sky, and challenges us to compare human strength or wisdom with the power and intelligence which created those luminaries, and clothed them with splendour, and ordered their distances, and their revolutions. The whole passage in our English version is rendered thus: "Canst thou bind the sweet influences of Pleiades, or loosen the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his

[1] Even at the present day we are told the astronomical science of the Bedouins consists in a mere nomenclature of the constellations and planets. *Burckhardt's Notes on the Bedouins and Arabs*, p. 74.

sons?"[1] In the last verse, our translators have retained one of the Hebrew words, because they could not assign to it any satisfactory meaning. Perhaps they were aware that the state of science in those days would not justify them in talking of the signs of the zodiac, which is the explanation usually given.

Lexicographers, however, are unanimous in giving Mazzaroth another meaning, the northern winds; a meaning of which Parkhurst gladly avails himself according to his usual system. But it is plain from the context that stars, and not winds, are here designed, and accordingly, Castell interprets it by Plaustrum Sydus, and Arcturus[2]; and this view of it has been adopted in the Syriac and Arabic versions. Mazzaloth is a various reading in this place, which betrays an Egyptian indifference to the sounds of L and R. But it may be objected, that Arcturus occurs in the next clause: perhaps, however, it has no business there. In Ulugh Beigh's description of the constellation Argo, a word occurs, which puzzles his commentator Hyde[3], Tur Yeish. Sir William Drummond corrects it into Tir Besh, navis magna[4]; but Yeish is obviously the same word, however obsolete in other languages, which the Irish Celts have retained in their Ess, a ship, and from which the

[1] xxxviii. 31, 32.

[2] See the words זרה and מזרים. מזרים is used in the preceding chapter for the north generally.

[3] In Ulughii Beighi tabulas stellarum fixarum commentarii, p. 71.

[4] Origines, p. 120.

Egyptians took their name of Isis, whose constant connection with a ship has been already noticed. Now Yeish, as nearly as possible, represents the sound of the letters[1] used by the author of Job, in the passage under consideration; so that instead of Arcturus, the translation should rather be Canopus; which being a title of the first pilot, and of the Egyptian Agathodæmon, or good genius, who has been sufficiently identified with Noah, the challenge to guide his vessel may include a mystical allusion to the perils of that voyage. But if it be next to certain, that the astronomy in this book must have been Egyptian, a much greater mistake has been made in the preceding verse; and a most extraordinary mistake it is, if the meaning of the translators is rightly interpreted by their commentators: nor is it less extraordinary, that the commentators should go on, like sheep, one after another in the same track, and not one of them appear to suspect an error. In Mant's Bible, for instance, the explanation which has been selected is this: "The 'sweet influences' are the pleasant season of spring; 'the bands' are the rigours of winter, when the earth is bound with frost." And in like manner, Scott talks in his commentary of the genial spring and the dreary winter. From all which the unavoidable conclusion is, that the two constellations are placed in widely distant quarters of the heavens. But what is the fact?

[1] עיש.

Orion, says an ancient astronomer [1], rises next after the Pleiades. It is easy to understand, how men, who lived much in the open air, might frame an almanac to themselves, and remark how the seasons followed the rising of certain stars; or they might compare the changes that occurred, when those stars reached the zenith: but it is quite incredible, that for this purpose they would take one asterism at its heliacal rising, and another at its setting, or its culmination.[2] Perhaps unscientific men are most likely to take notice of a constellation, when it describes the greatest arch in its course, and seems to occupy the middle of the sky. But if Orion has obtained a bad name for lending himself to storms and tempests [3], the Pleiades, far from having any credit for sweet influences, have come in for a large share of the same imputation.[4] Statius even goes so far as to call them a snowy constellation.[5] Valerius Flaccus, however, is most hard upon them; he seems to consider no ship safe under their influence [6], and hints that they impart a character of ferocity to the sign

[1] Moschopulus. His words are ἐπιτέλλει οὗτος μετὰ τὰς Πλειάδας.

[2] Cæsius says of Orion: "Nocte media meridianum accedit mense Decembri."

[3] Virgil calls him Sævus (Æn. vii. 719.), and Nimbosus (Æn. i. 539.), and Aquosus (Æn. iv. 52.). Horace calls him Tristis, Ep. x. 10.

[4] Propert. ii. 16. Hor. lib. iv. Od. xiv. Lucan. lib. ix. Stat. Theb. 9.

[5] Pliadumque nivosum
Sydus. *Sylv.* i. 3.

[6] Spumanti qualis in alto,
Pliade capta ratis, trepidi quam sola magistri
Cura tenet, rapidum ventis certantibus æquor
Intemerata secat. *Argonauticon*, lib. iv. 268.

of the Bull.[1] Upon another passage, in which he mentions their cloudiness, Burmann remarks, that at the rising of this constellation, rain and clouds were usual.[2] Now, whatever pleasing ideas of fertility we may associate with April showers, there is certainly no room for such associations in Egypt at the same season of the year. From the end of January to the end of May is the season there of drought, or, as Professor Ideler terms it, of dry and unwholesome heat.[3]

In the next place, the received interpretation is objectionable, because it is quite at variance with the style of the writer in the context. The Almighty is represented challenging Job to do what he has done; not to undo it: to imitate him; not to oppose him: to equal him; not to defeat him; for it is a greater abasement of man, to show him how far he is beneath the level of Omnipotence, than merely to argue that he is not superior. When Moses changed his wand into a serpent by divine command, the Magicians of Egypt contrived to imitate him with theirs; but they could not defeat the miracle, as Moses did their trick, by causing his serpent to swallow up theirs.[4] That was a stretch of power far beyond their reach. If then he had wished to convince them of their inferiority in those subsequent plagues, where their enchantments totally failed, he would

[1] Non meus Orion, aut sævus Pleiade Taurus
Mortis causa novæ. *Argonauticon*, lib. i. 647.

[2] Lib. ii. 357.

[3] Techr. Chronol. Bd. i. s. 94.

[4] Exodus, vii. 10—12.

have defied them, not to remove the flies or the locusts, but to produce them; to do, not more, but as much as he had done. This is precisely the line of argument adopted by the author in the subsequent verses. "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?"[1] Job is not asked whether he could reverse the ordinances of heaven, whether he could dry up the clouds, and stay the passage of the lightning; but whether, like God, he could control the meteoric phænomena, and prescribe laws which they would obey. The mere analogy, therefore, of the context would lead us to expect an interrogation of this sort; "Canst thou tie the knot of the Pleiades?" in allusion to its clustered form: and this is precisely the sense in which the oldest version renders the passage. In the Septuagint, it stands thus: "Dost thou understand the bond or the knitting together of the Pleiad?"[2] The Chaldee Paraphrast must have viewed it in the same light: for the Targum proposes a similar question; "Canst thou fasten the bands of the Pleiades?"[3] It is a remarkable instance of the force of prejudice, that his Latin translator, assuming it to be impossible that the "bands"

[1] Job, xxxviii. 33—35.

[2] Συνῆκας δέ δεσμὸν Πλειάδος καὶ φραγμὸν Ὠρίωνος ἤνοιξας

[3] הַתְקְטוֹר שִׁירֵי כִימָתָא

could belong to any thing but Orion, has inserted his name here, although the word in the original, Chimtha, is obviously the same as the Hebrew Chimah [1]; and although the introduction of Orion, in the first clause, occasions him no small difficulty in the second, where meeting with Niphla, which is commonly taken for Orion, he is compelled to render it Arcturus. But, it may be asked, how is it possible to extract this sense from the Hebrew text? The two meanings are not so far asunder as might be imagined at first sight; for surely, the "bands" of matrimony are not without their "sweet influences," and, in point of fact, the same word has both significations. The ancient Hebrews, says Castell, explain it of bands, or fastenings, and the Rabbinical writers certainly use it in that sense.[2] Another passage in the Bible might possibly be improved by rendering it in the same way. Agag, the king of the Amalekites, is said to have come before Samuel *delicately*[3]; which is not very intelligible: but as he was a prisoner, it was natural that he should make his appearance in chains, bearing his bonds, as St. Paul did, when he was allowed to plead his cause before Agrippa.[4]

The remaining clause of the interrogation is somewhat more difficult: "Canst thou loose the bands of Orion?" perhaps it might be translated,

[1] Which in Job ix. 9. is translated Pleiades.

[2] מַעֲדַנִּים, Vincula — Nodus. Kelim, c. xx. 7. Succa, xiii. 2. Schab, xxxiii. 2.

[3] 1 Sam. xv. 32.

[4] Acts, xxvi. 29.

"Canst thou open the prison of Chesil," *i. e.* Canst thou frame the constellation, which commemorates his release from the Ark? If Chesil be Orion, that release is shown by his issuing forth from Eridanus, the emblem of the deluge, which is called by some astronomers the river of Orion.[1] But it has been already shown, that it was a name for any remarkable stars, or groups of stars, and the first postdiluvians multiplied their sidereal signs of deliverance without regard to system; and therefore, though Dr. Hales was wrong in attributing to the Idumæans or Egyptians of that age any exactness of science or observation, yet on other grounds he was not perhaps far from the mark, in assigning the term Chesil to Scorpio. At least it has this recommendation, that the poet would then appear to have selected the principal stars from the four quarters of the heavens, Arcturus from the north, Canopus from the south, the Pleiads from one extremity of the equator, and Antares from the other: for this is a star of the second magnitude in the sign of Scorpio; not, however, by any means in the middle of it, and therefore it cannot on that account have obtained its Arabic denomination of Kalb, which signifies the Heart, or centre.[2] An opinion very commonly prevailed in those days, that the mountain, on which the Ark grounded, must be the

[1] Ptolemæo: Ποταμοῦ ἀστερισμός: aliis Ἠρίδανος and Ποταμὸς Ὠρίωνος. — *Hyde in Ul. Beigh, tabulas*, p. 61.

[2] Kalb Al Akrab, *i. e.* Cor Scorpionis: vel simpliciter, Kalb, Cor. — *Hyde in Ul. Beigh*, p. 52.

It seems to be derived from the Hebrew particle כ, and לֵב, quasi cor.

centre of the earth.[1] Hence among the Hindoos Mount Meru occupied that position, not only in their mythology, in the circle of Ilavratta, but even in their geography. In the Vidalaya school at Benares, an astronomical lecturer exhibited to Bishop Heber a terrestrial globe elevated to the meridian of that place.[2] Mount Meru he identified with the north pole, and under the southern pole he supposed the tortoise Chukwa to stand, on which the earth rests. Hence, too, Mount Parnassus, on which Deucalion was said to have landed, obtained the same reputation[3]; and Plutarch reports a tradition, that the fact was determined by some birds, which, flying from the different extremities of the earth at the same time, met together there.[4] If the critics had attended to this fact, they would have been less puzzled by a passage in Pausanias, who describes a very ancient temple of Hercules at Erythræ, in which the object of veneration had no counterpart any where, except on the Egyptian monuments[5]; that is to say, it must have been a

[1] If Kalb were that central mountain, which was perpetually represented by pyramids, and cones, and obelisks, it is easy to see its connection with the Scorpion. Σκόρπιος enim Græcis dicitur quicquid in metam ac conum fastigiatum est. Hence, too, we see the connection between the Dii Termini, and Druidical stones; and even the conical mounds, raised expressly to separate lands, had in their name a mythical allusion. Monticelli ex lapide congesto, qui pro terminis erigebantur, ab auctoribus de agris limitandis vocantur Scorpiones. — *Martinii Lexicon Philologicum.*

[2] Life and Correspondence of Heber, i. 390.

[3] Ἐκάλεσαν τῆς γῆς ὄμφαλον — *Strabo*, l. ix.
Delphos — umbilicum orbis terrarum. — Liv. l. xxxviii

[4] De defectu oraculorum, s. i. *Op.* v. 4.

[5] Σχεδία γαρ ξύλων.

Baris; for it was the ship in which he sailed from Phœnicia. The nature of this voyage seems to have been totally forgotten; but tradition preserved the fact, that he had reached Hera[1], *i. e.* Ararat, which was called Mesate, because it was supposed to be the middle of the world. In one sense, therefore, Pliny was not wrong in asserting that it was a desert island. The story of a competition between Chios and Erythræ for the possession of this relic, is evidence that it had a sacred character in their eyes; and the supposed difficulty of drawing it out of the water without the assistance of a cord formed from the hair of the Thracian women, is no more than an ungracious acknowledgment of their masters, that they were indebted to their female slaves for instruction in Arkite rites. A cord was certainly associated in some way with the idea of opening, as well as of confining. The terms for it, both in Greek and in Chaldee, are derived from a root which signifies to open.[2]. Perhaps the door of the Ark was opened by the action of a rope.

In the Mexican calendar, the month, which the Latins consecrated to the key-bearing Janus as the opener of the year, was represented by a cord[3], and a hand pulling it. The Thracian women, too,

[1] Sylburgius proposes without any authority to read Aera. Certe, says he, Junonis nomen parum huc videtur quadrare. Pausanias suggests, that it was called Μεσάτη, because it was half way between Chios and the Erythræan harbour. — *Achaica*, p. 534.

[2] יָרָה Solvit. Passionei Lexicon, which is evidently connected with יְשִׁירָא Ch. Catena, and the Greek Σειρα.

[3] Cullen's Mexico. Titell is the name of the month.

were probably from Samothrace, where, on account of its insular situation, the memory of the deluge, and the Cabiri or great men, who survived it, was long preserved.[1] Even Egypt had this ambition to be centrical. She thought herself intitled to that privilege on account of her annual inundations, as being peculiarly the region of the flood; and to make her title more complete, she built those mimic mountains, the pyramids. An Egyptian writer observes, that his country, being the middle of the earth, like the pupil of the eye, is the only one that has a summer inundation.[2] If, then, Kalb signified that central point, from which the earth was repeopled, it might be expected that the rest of the constellation, and perhaps some of the adjoining asterisms would have reference to the same great transaction. Now, if we examine the groupings of the celestial sphere in that quarter of the heavens, we shall find the figure of a man treading upon Scorpio, in whom it is impossible

[1] See Faber on the Cabiri.

[2] Horus Apollo, translated out of Egyptian, by Philippus. Clarke says, that at Se'l Hajar, which he takes for Sais, he came to an immense quadrangular inclosure, nearly a mile wide, formed by mounds of earth, so lofty as to be visible from the river, and which from the irregularity of their appearance might be taken for natural eminences. In the centre another conical heap supported the ruins of some building, the original form of which cannot now be ascertained. The water of the river had obtained access to this inclosure, so as to form a small lake round the conical heap of ruins in the middle of the area. — *Travels*, v. 288. At this day it is a common opinion in Egypt, that the ocean which surrounds the earth is encompassed by a chain of mountains called Ckaf.— *Lane's Modern Egypt*, i. 281. The central hill, therefore, in the middle of the inundation surrounded by mountains, was Ararat.

not to recognise the Orion of Grecian fable. For he is said to have been slain by a scorpion, for the violence which he offered to Diana[1]; and the Kelb or dog at the heels of Orion is only a corrupt version of the Kalb near the heel of Serpentarius. A similar blunder has introduced a dog into the shoulder of this figure.[2] Orion's uplifted club, which the poets have turned into a sword, was near his shoulder; but when the first astronomers altered the name, and made a different arrangement of the figure, and gave a different employment to his hands, the star retained the name of Kulab, though the club itself was withdrawn.[3] If, then, Kuleb, or Kulba, which is the same thing, were really the name at first, and it has since been metamorphosed into Kelb, there is another remarkable agreement between the two asterisms. Both Kulba and Kesil signify a fool.[4] It is not easy to account for the acquisition of this sense; but perhaps the Shemitic families thus signified their contempt for Ham, when they found that his descendants had elevated him to the rank of the patriarch of the deluge, to the exclusion of his father. Hence he was regarded both as father and as son; and Osiris may be taken for either.

[1] Palæphatus, de Incredib. v.

[2] Stella secunda (in humero) appellatur Kelb al Râi, *i. e.* canis pastoris. — *Hyde in Ul Beigh, tabulas*, p. 30.

[3] Dr. Sharpe observes that in Flamstead's Catalogue, and in Ptolemy's, two stars are assigned to the Club of Orion, which Boyer calls his Clava. כוּלַב, Ch. Clava כֶּלֶב, Heb. canis.

[4] And this is equally the case whether it be written with a Kaph or with a Koph.

For, in Cornish Celtic, Sira retained the meaning of Father[1], and it is still preserved in the French and English Sire. Be this as it may, if Serpentarius was originally Orion, before astronomers introduced their bill of reform among the stars, it might be expected, that as now he is seen stepping out of Eridanus, so then some emblem of the deluge would not be wanting. Now the Scorpion answered this purpose in three particulars: 1st, it was a noxious animal; 2dly, one species of it was deemed aquatic; and 3dly, the form of the claws was sufficiently semilunular to make them emblematic of the navis biprora. The same circumstance recommended to notice the Bull, the Ram, the Crab, and, in sacred hieroglyphics, the Scarabæus. And, in the case of Scorpio, the claws were of so much importance, that, before the invention of Libra, they filled its place in the Zodiac, and constituted one of the twelve signs.[2] Mure says, "that the Scorpion was figurative among the Egyptians of the Typhonic influences, appears probable from the very nature of the animal[3];" and therefore the same writer concludes that Serpentarius may be considered trampling upon the evil genius of

[1] Borlase's Antiquities of Cornwall.

[2] Servius on Virgil, *Georg.* i. 32., observes, that the Egyptians, meaning the modern Egyptians, those, who lived after the completion of their system, assert that there are twelve signs; but the Chaldæans only eleven; for they make the claws of Scorpio a sign instead of Libra, and, accordingly, Aratus, the oldest Greek author on astronomy, never mentions Libra. It is always Chelæ, the Claws.

[3] Mure on the Calendar and Zodiac of Ancient Egypt, p. 81.

the season. He should rather have said, of the waters, for the sea was peculiarly Typhonic.[1] The idea is the same as that which was expressed on some Samaritan medals, on which the Assyrian Astarte is represented treading a river under foot. Buckingham, who mentions them in his Travels, can see nothing in the emblem beyond an abundance of water on the hill of Samaria, where, they were found.[2] But Astarte had nothing to do with water, except as she was the genius of the Ark. The truth is, that the hill being conical, and insulated, and full of springs, was reckoned a fit type of Ararat, and Astarte was the female Serpentarius trampling on the flood.

The Scorpion, however, was not originally, or at least not the only animal, employed to chronicle the flood by the stars of that sign. It must have been an animal of much more considerable magnitude, which Aratus described as the great beast trodden under foot by Ophiuchus[3], (the Grecian name for Serpentarius). The name, indeed, is still applied to the sign in compliance with common usage; but the astronomer must have had some

[1] Pythagoras ab Ægyptiis doctus mare lacrymam Saturni vocat— sacerdotes Typhonis spumam. — *Kircher.* l. ii. *De Institut. Hieroglyphicarum.*

The figures of Isis at Pæstum grasp a serpent — emblematic perhaps of that grand catastrophe, the flood, alluded to in the fable of Isis and Osiris, and the preservation of the species from Typhon, the destructive power, typified in the serpent. — *Trans. Asiat. Soc.* ii. 562.

[2] Buckingham's Travels in Palestine, p. 409).

[3] Ἴσασιν ἐπιθλίβει μέγα θηρίον ἀμφοτέροισι Σκορπίον. — *Phænomen.* v. lxxxiii.

other image in his mind; for he could not think, that even the licence of poetry would justify such an abuse of language, in describing a creature which is considered of very formidable size, if it reaches the length of one foot. Now on the quadrangular zodiac of Denderah, the scorpion is accompanied by the Hippopotamus, which, as Mure observes, was the familiar emblem of Typhon[1], and is himself represented with the tail of a scorpion. On him, then, the title of a great beast was well bestowed; and there can be no better proof, that the nomenclature of the stars, was, till a period much later than that of which we are treating, in an unsettled state, and that he who takes for granted, that they were mapped out then with the same distinctness as now they are, will involve himself in many difficulties and errors. On the Zodiacs of Esne, says the same writer, some signs are omitted, others repeated, and the whole appear under so many varieties of form and position, as to suggest rather the idea of astrological enigmas, than Zodiacs: on that of Denderah [2], he concludes that the symbols are signs of the zodiac, although the irregularity of their arrangement bears little or no reference to the corresponding seasons; and this

[1] On the Calendar andZodiac of Ancient Egypt, p. 81.

[2] P. 63. M. Visconti endeavours to prove, in the second edition of the translation of Herodotus by M. Larcher, ii. 567, that the two Zodiacs of Tentyra or Dendera cannot be more ancient than the Ptolemies; but inclines to place them between the 12th and 132d years of our æra. — *Etudes de l'Histoire Ancienne, par P. C. Levesque*, i. 272. Wilkinson makes them about 1800 years old. No zodiacs in the most ancient temples. — *Thebes*, 103.

circumstance leads him to infer some mysterious signification. The mystery, however, is not of very difficult solution: the symbols belong to the Arkite worship. There is Isis, and there is a bull, with horns studiously imitative of the crescent, and very unlike him of the zodiac; and there is the crocodile, the shape which Typhon assumed in his flight [1], crouching and dying from a mortal thrust inflicted by the genius of the ark; and there is the lion, which was the sign of the month Epiphi, which has been identified by Champollion with Apophis [2], the great serpent of the waters, the personification of Typhon [3]; and there is the scorpion, and the Phoca, or sea monster, and the water jar of Canopus, and the Hippopotamus, which was another form of Typhon [4], a form which the Egyptians used to impress upon the cakes used in sacrifice on the day when they celebrated the arrival of Isis in Egypt, *i. e.* of her rites. On this occasion the animal was represented bound [5]; which is only another mode of signifying, that the evil genius of the flood was conquered. Virgil speaks of the Pleiads flying into the wintry ocean from the sight of some aquatic monster, which he calls a fish [6]: but the sign which rises when they

[1] Plutarch. De Isid. et Osir. c. 50.

[2] Champol. Précis du Syst. Hiérogl. 111. 113.

[3] Jablonski Panth. l. v. c. 2. Mure, 130.

[4] Plutarch. De Is. et Osir. Τυφῶνος ἄγαλμα ἵππον ποτάμιον, c. 50.

[5] Ibid.

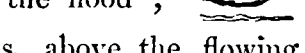
[6] Sidus fugiens ubi piscis aquosi,
Tristior hybernas cœlo descendit in undas.—*Georgic.* iv. 234.

set is the Scorpion. A commentator suggests, that he must have meant Hydra, the water serpent; and so he may: but not in the position which it occupies at present. For there could be no reason why the Pleiads should take a sudden antipathy to a constellation, which had been following them quietly all along at the moderate distance of fifty degrees. But the poet might very well describe one star as flying from another, which disappeared from view as soon as that other rose.[1] Now, it is probable that, as the month of November obtained its Hebrew denomination, Chisleu, from the rising of Chesil, so the Egyptians gave it the name of Paophi, because the Ophis, or serpent, rose at that season: it was the month of the Agathodæmon, or sacred snake; for Pa, or Pha, prefixed to a Coptic word, conveys to it a signification of property.[2] It is possible, therefore, that the Arkite priests may have given different names to the symbol, on which the venerated Patriarch trod: sometimes it was Eridanus; sometimes a Hippopotamus; sometimes a scorpion, or a crocodile, or a serpent. In an engraving of Hindoo mythology, in Francklin's possession, two of these were called into requisition at once. It is, indeed, a most emphatical device.[3] A naked child, *i. e.* the new-

[1] Ταύρου ἀνατέλλοντος δύνει Σκορπίος. — *Gemini Eisagoge in Phænomena.* And, consequently, vice versâ.

[2] On sait que dans la langue Copte, Φα, ou Πα, placé en tête des mots, signifie — qui pertinet ad. — *Mémoires Géographiques sur l'Egypte, par E. Quatremere,* 1811.

[3] Francklin on the Boudhists and Jains.

born man, holds in each hand a double-headed serpent, to show that he has mastered Typhon; and he stands with one foot on an enormous serpent, and with the other on an alligator: his pedestal is the rock of Ararat. In an Anaglyph, copied from a pillar, formerly in the collection of the Duc de Choiseul Gouffier, a serpent is obviously the representative of the flood[1];  in the middle of the Baris, above the flowing line here represented, stands a bird with a human head: now, in the system of Phonetic hieroglyphics, a hawk, an ibis, and three other sorts of birds, are constantly employed for the first letter in the alphabet.[2] Is it, then, too much to suppose that the bird with a human head signified the first man, or, at the least, him who was so regarded by the Egyptians? It follows, too, from this discovery, that Hieracion, though under a different mask, was the same personage as Thoth; for Plutarch must have been mistaken in his assertion, that the Egyptians consecrated the first place in the alphabet to the Ibis, because it belonged to Hermes[3], unless it could be shown that the other four birds belonged to him likewise. It is plain, that he has inverted the facts. When these birds became signs for the first letter in the alphabet, and so acquired a sense of priority, their heads were transferred to the

[1] Hieroglyphics collected by the Egyptian Society, 1823, p. 37.
[2] Champollion. Lettre à M. Dacier, p. 38.
[3] Plutarch. Op. ii. 738.

shoulders of Thoth, as the first legislator and first astronomer; and hence his name was given to the first month in the year, and the first sign of the zodiac.[1] The simplicity of that primitive age had no better means of expressing intensity of action, than by a repetition of the same idea; and in Hebrew composition emphasis is conveyed by using the same word twice over. Thus, God says to Abraham, "In blessing I will bless thee," that is, I will bless thee exceedingly; "and in multiplying, I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea-shore."[2] As, therefore, in the Indian drawing above mentioned, each hand grasped a snake, and each snake had two heads, and each foot trod on a different symbol of the flood, so, in assigning names to the stars, the priests were not content with one mode of expressing the great deliverance which they wished to record. They not only repeated

[1] An astronomer of that name is commonly supposed to have invented the Canicular, or Sothic period of 1460 years, at the end of which the solar year of 365 ¼ days coincided again with the moveable year of 365, because then Sirius rose in the morning twilight of the 1st of Thoth. But it has been shown by Ideler, that the period in question was not formed at its commencement in 1322 B. C., but subsequently computed backwards to that date. The rise of Sirius was of importance to the Egyptians, because it gave them notice of the approaching inundation; and for that reason was naturally associated with their traditions of the flood: but that it had nothing to do with Osiris personally as a king or a god, is evident from this,—it was dedicated to Isis, and had one of its names from Thoth; for many of the ancients assure us that it was called by the Egyptians Sothis, or Seth; and Toth, Seth, and Sothis are, as Ideler says, incontestably one word. — *Lehrbuch der Chronologie von Dr. Ludwig Ideler*, p. 69.

[2] Genesis, xxii. 17.

the same design in different quarters of the heavens, as in the case of the double Orion, the double Sirius, the double Pisces, the double Gemini, and the more than double Hydra, but sometimes they gave a compound force to their devices. Thus Serpentarius obtained the name of Ophiuchus, because he was seen not only trampling on the diluvian symbol, but untwisting with his hands the folds of the Typhonic serpent, who had twined around his waist. This emblem of the evil spirit, who resided in the deep [1], fastening himself round the earth, or the diluvian mountain, is of very common occurrence in Egyptian and Hindoo mythology.[2] The serpent Asootee, or Typhon, is frequently seen enfolding the globe, or a rocky pinnacle.

But the most remarkable instance of it is to be found in the story of Vishnu's incarnation as a tortoise. For the mountain Minder having sunk into the ocean by its weight, the Dewtahs, it is said, could not recover it till the God appeared, in the form of a tortoise, and raised it upon his back.[3] The meaning of the tortoise is best illustrated by the Chinese

[1] Kæmpfer says, the Japanese believe that the dragon dwells at the bottom of the sea, as its proper element; and Isaiah alludes to this superstition, when speaking of the power of Satan to be broken by Christ, he says, "In that day the Lord shall punish Leviathan — he shall slay the dragon that is in the sea," xxvii. 1.

[2] See instances in Faber's Pagan Idolatry, and Deane on the worship of the Serpent. A Tyrian Medal, in Maurice's Indian Antiquities, shows a serpent twined round a Petra ambrosia, with a sea shell by the side, vi. No. 5.

[3] Ayeen Akbery, ii. 497. Minder is here written for Mandara, and Kowrum Owtar for Kurmavatara.

tradition, that a tortoise first taught letters to mankind[1]; and lest there should be any doubt to what era this teacher of mankind is to be referred, the tradition goes on to say, that their famous flying dragon sprang from him.[2] Now the dragon, by one of those strange jumbles of good and evil which perpetually recur in mythology, has been converted by the Chinese into the preserving power, and is, in fact, the same as the snake in the Sri Bhagavata made by Krishna, to save him from destruction by receiving him and his into its capacious mouth.[3] For even at the present day a dragon, with a serpent's tail, is the form of a Chinese vehicle used on those occasions which are most retentive of mythic usages. A bridegroom seated in a car of this description, the hollow body of a green dragon with hideous head and gaping jaws, is borne on the shoulders of several men.[4] The tortoise, then, was the deity of the flood: but the inventors of this device were not contented with making him bear up the mountain above the waters; for the same Vishnu appears also seated on its top in human form, which shows how entirely idolatry had con-

[1] Kircher's China Illustrata.

[2] The genius of the watery element is denominated, in China, the Black Dragon, *Davis's Chinese*, i. 397., and therefore is the good genius of the flood; but in Hindoo mythology, the Kalinaya, or Black Dragon, is more usually the evil genius, and is said to have been slain by Crishna and by Heri in the waters of Yamuna, or of Ham.—*Trans. As. Soc.* ii. 311.

[3] Moor's Hindu Pantheon, plate 64.

[4] Tierman and Bennett's Journal of Voyages in the South Sea, ii. 278.

founded the God of the Patriarch with the Patriarch himself. But let us proceed to enquire what was going on, while the mountain was thus safe under the guardianship of the preserving power: the sea is violently agitated by the conflict of the gods and dæmons; for both parties are pulling the diluvian monster in opposite directions. This is called the churning of the ocean; but neither have they quite lost sight of the fact, that good and evil were both instrumental to the catastrophe; for the serpent is twisted round the neck of the mountain, like the bow-string in the hands of Turkish executioners; and the poor world would have little chance of escaping from destruction, did we not discover again Vishnu, the Preserver, not only above and below the mountain, but also on one side engaged among the gods in their double work. He wears on his head a three-peaked tiara; while of his coadjutors one has three faces, and the other a crescent on his forehead, and a rainbow at his back; all so many allusions to the threefold parents of the human race. In like manner at Permuttum, where Mallecarjee, *i.e.* Melec Argha, the king of the Ark, is adored in the figure of a rude stone, one of the groups sculptured on the outside of the temple is thus described: several people are pulling at the head and tail of a great snake, which is twisted round a lingam.[1] There can be no manner of doubt that the lingam here is the mountain Mandara, al-

[1] As. Res. v. 304.

though the gross metaphysics of the Hindoos have given it a very different meaning.[1] Little, indeed, did they adhere to the primitive use of the symbols which were handed down to them by their forefathers; and many of the traditions which they repeated they did not understand. Thus, in enumerating the jewels, as they are termed, of the deluge, which are all delineated in the same drawing, the ship or ark, though sufficiently conspicuous, is omitted altogether; and, on the other hand, two females are introduced, one of whom is Rhemba, the Venus Anadyomene of the Hindoos, seated on a lotus, as she is described in the Ramayana; but the other no where appears[2]: her name, however, will account for her not having a female form. Sri is a term applied both to Ceres, *i. e.* Isis[3], and to Parvati, the mountain-born goddess. She is, therefore, the same as Siri or Sirius in Egypt; the place of confinement; the great ship; and in no other way can the description be made consistent with the picture.

The whole of the fourteen products of the deluge may be thus explained; the male and female figures are the patriarch and his wife: the eight-headed horse represents the total number of

[1] Ipsa quoque vulgaris superstitio communis idololatriæ, cum in simulacris de nominibus et fabulis veterum mortuorum pudet, ad interpretationem naturalem refugit, et dedecus suum ingenio adumbrat, figurans Jovem in substantiam fervidam, &c. — *Tertull. con. Marcion*, l. i. c. 13.

[2] Moor's H. P. 183.

[3] Ceres is Isis — Isis is Io — Io is the moon — the moon is the Ark. These identities have been already made out.

the preserved family. The ship is the ark: the circle, the moon, the sea-shell, and the horns of the cow or bull are well-known emblems of Arkite worship. The elephant is Ganesa[1], the Janus of the Romans; perhaps one of the sons of Noah: for Fil, in Ethiopian, signifies an elephant; but it is also probably the root of Filius, a son. The Bow is undoubtedly the rainbow.[2] Wine was the invention of Noah. The tree, the poison, and the Amrita, or beverage of immortality, point to earlier traditions, which are only referred to the deluge by confounding the second with the first origin of mankind. They seem to record the trees planted in the garden of Eden, the tree of life, and the tree of the knowledge of good and evil. The Persian zodiac offers another clue for the explication of Ophiuchus.[3] There, the figure representing the planet Saturn holds also in his hand a serpent. Now of Saturn, whose very name implies his concealment in the ark[4], and who was

[1] He was the God who presided over the beginning of all undertakings, and the first libations of wine and wheat were offered to him. These, and many other coincidences, serve to establish the identity of Janus and Ganesa as initial deities. The final letter of the Hindoo name is seldom used in conversation. — *Moor's Hindoo Pantheon*, p. 173. In the Ganesa of the Hindoos, we discover the Janus of the Romans: the god of wisdom in both. — *Crawford's Researches into the Laws and Theology of India.* The sounds of G and J are interchangeable. — Jaffa is written by Volney, Yaffa, and by Benjamin of Tudela, Gapha; so Kelembe is written by Thevenot, Djelembe.

[2] The Iris is called the bow of Indra in the Institutes of Menu, c. 4. v. 59.

[3] A painting in the Debistaun, in Sir J. Malcolm's History of Persia.

[4] From סָתַר latuit. Hence Italy, which was the land of Saturn,

fabled by the mythologists to have been confined, or bound, till the close of the year[1], when his festival was a signal for the relaxation of all ties, and even the bonds of slavery were loosed, and the slave placed on the same footing with his master[2]: of him, Bochart says, it is almost out of question, that he was the patriarch Noah.[3] It has been shown before, that the form of the Caduceus[4] borne by Mercury was a sort of Egyptian anaglyph representing the Baris floating on the surface of the deluged globe; but that was not the only inuendo of the mystery. Its value was enhanced by complexity; and its relation to the same event might be viewed in another light. If the Caduceus destroyed repose, it also gave it[5]; it was the signal of peace and safety, and the bearer of it claimed to be secure from violence: hence the Privernates are said to have carried it before them

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was also called Latium. Dicta fuit Latium terra latente Deo. *Ov. Fast.* 1. The Germans worshipped him by the name of Seatur; and Verstegan describes him as standing on a fish. — See *Bryant's Analysis.*

[1] Apollodorus says, "Saturnum alligari per annum laneo vinculo, et solvi ad diem sibi festum."

[2] In Saturnalibus exæquato omnium jure passim in conviviis servi cum dominis recumbunt. — *Justin.* lib. xliii.

[3] Noam esse Saturnum tam multa docent, ut vix sit dubitandi locus. *Bochart. Geograph. Sacra,* lib. i. c. 1. Vossius is of the same opinion. — *De Orig. et Progr. Idololatriæ,* p. 118.

[4] Salmasius supposes that Caduceus is derived from κερύκειον: if so, the original root is probably the same from which come the Chaldee בַּרְקוֹם (Carcom), Propugnaculum, and קָרְקוֹמִין (Carcomin), Catenæ, Naves. — *Castell.*

[5] Dat somnos, adimitque. — *Virg. Æn.* iv. 244.

when they surrendered to the Consul Plautius.[1] For this character of the Caduceus no probable reason has ever been assigned; but by recurring to first principles we may account for it sufficiently. The lower part of the figure displayed the evil principle embracing and fastening itself round the pole, like the Hindoo serpent round the mountain[2]; and in the upper portion, the separation of the serpents' heads imported the opening of that closely-twisted coil, the giving of freedom to those confined within the inclosure of the ark, the untying of the knot, which was called the knot of Hercules[3]; for to undo this knot was equivalent to untwisting the close embraces of the serpent, and to that loosening of the bands of Orion, which is spoken of in the book of Job.

[1] Lib. viii. c. 20. Caduceum enim gestantes ab omni violentia tuti erant. Quippe cum pacis insigne esset apud Græcos. — *Varior. not.*

[2] The king of the assurs or demons, was also, in Hindoo mythology, the prince of the nagas, or snakes, who reigned in Patala, below the waters. In the Siamese representations of the ten states of the existence of Buddha previous to his last appearance, Rajah Naga is represented climbing up, or twisting round a pyramid of earth, emblematical of Siva. — *Trans. Asiat. So.* iii. 97.

[3] Herculanus nodus. Ἡρακλειωτικὸν ἄμμα, vel ἡράκλειος δεσμὸς, qui in congressu serpentum spectatur, ex matris magnæ mysteriis celebris et sacer habitus est, et in caduceum Mercurii translatus. — *Jacob. Nicol. Loens. Epiphyll.* lib. v. c. 13.

## CHAP. X.

HERCULES. — BELUS. — BALI. — BALISWARA. — HINDOO AND GRECIAN MYTHS CONCERNING HIM. — HIS CLUB AND LION'S SKIN. — COINCIDES WITH OSIRIS. — HIS TOMB AT PHILE. — VOYAGE OF HIS SON TO PERGAMUS. — EXPLANATION OF IT. — WHY FROM ARCADIA. — DEUCALION, HOW FAR HISTORICAL. — HIS DELUGE NOT TO BE ACCOUNTED FOR BY THE BURSTING OF THE EUXINE. — THE CUP OF HERCULES. — THE CUP OF THETIS. — SIMILAR MYTHS OF ACHILLES. — THE MEANING OF HYLAS CALLED HIS SON, AND OF HIS ARROWS GIVEN TO PHILOCTETES, AND OF THE TROJAN WAR.

THE next inquiry therefore is, who was Hercules? Voltaire observes that, since every nation had its Bacchus and Hercules, they must have existed; but he professes himself utterly at a loss to fix within several centuries, the time when they lived.[1] The very circumstance, that they were claimed by such various people, should have taught

[1] Tant de nations en parlent, — on a célébré tant d'Hercules et tant de Bacchus différents, qu'on peut supposer qu'en effet il y a eu un Bacchus, ainsi qu'un Hercule. — *Nouveaux Mélanges*, v. i. Je suis si ignorant, que je ne sais pas même les faits anciens dont on me berce; je crains toujours de me tromper de sept à huit cent anneés au moins; quand je recherche en quel tems sont vécu ces antiques héros, qu'on dit avoir exercé les premiers le vol, et le brigandage dans une grande étendue de pays, et ces premiers sages qui adorèrent des étoiles, ou des poissons, ou des serpents, ou des morts, en quel tems vivait le premier Bacchus, ou le premier Hercule. — Ibid. vol. iv.

him to look to the common ancestor of all. By Manetho he is numbered among the deities before the commencement of the first Egyptian dynasty. By Sanchoniatho he is commemorated as the Melicarthus[1] of the Phœnicians, who also called him Archles.[2] An author well versed in both the Celtic and the Oriental languages, and therefore a competent judge of their affinity, has suggested that the etymology of one of these names was Aireac Aoul Ess, Primus rex navis, and of the other, Melec Aorth, or Arthrac, king of the ship.[3] Aurth, says he, was the Armenian name of Ararat; and accordingly, among the ruins of Luxore in Egypt, Hercules is figured in a boat, which eighteen men bear upon their shoulders.[4] But not only was he claimed by Egyptians, Phœnicians, Greeks, and Celts; he was also a Scythian[5], and a Zealander[6], and, in short, no less than forty-three of that name have been reckoned up.[7] In India, the ancients recognised him under the name of

[1] Μελκαρθος ὁ καὶ Ἡρακλῆς, says his translator, Philo Byblius apud Euseb.

[2] Africus and Eusebius (?) prove that the Carthaginian name of Hercules was Archles. — *Beauford's Druidism revived*, p. 289.

[3] Vallancey's Collectanea, vol. iv. — *Introd.* 26.

Bochart supposes it to be Melec Cartha, whence Melicerta. Beauford proposes Mil Cathair, with the same meaning, Lord of the city; but this is far too local and puny. If he was Milcathair at all, it was Melec Athair — the Royal Father.

[4] Wilford in As. Res. vol. iii.

[5] Ne voilà-t-il pas encore Hercule dans Scythie. — *Bailly's Lett. sur l'Atlantide*, p. 309.

[6] Gallæus contends that the Hercules Magusanus of Zealand is from מגנן transvehentes.

[7] Cicero de Nat. Deor. lib. iii.

Belus; and since we have become more acquainted with the traditions of that country, we find him as Bali, occupying three of those tales which relate to the human character of Vishnou [1], whom the Balinese themselves consider as the God of the waters.[2] Bala Rama is represented with a club, and sometimes with a lion's skin [3]; and as Bala signifies strength, so it has been thought that his statues resemble those of the Theban Hercules. Maha Beli [4], acknowledged to be a virtuous monarch, and to have power over heaven and earth and hell, is represented pouring the water of the Ganges, *i. e.* of the flood, upon the hand of Vishnu, and the head of Siva. Now Siva, who must be the same as the Egyptian Sevek with the crocodile's head, was born again under the character of Baleswara, or Iswara the infant [5], and he is

[1] Coleman's Mythology of the Hindoos, p. 349.

[2] Sir Stamford Raffles mentions four gods worshipped in Bali; the first of whom is Bitara Guru, which seems to be the great mountain preceptor; for the Battas speaks of him as a great navigator, and own that he was created; then follow Brahma, Wisnu, and Siwa; but Wisnu is the spirit of water.

[3] Moor's Hindu Pantheon, p. 194.

[4] The name of Beli is also found in Celtic mythology. Maes Beli is the field of Beli, near Caer Conan in Yorkshire, where the Saxons under Hengist were defeated by Ambrosius, the Roaring Beli. — *Davies*, p. 352.

This name is written Bolee by Mr. Wilkins. — *As. Res.* vol. i.; so that he must be the person whom the pilgrims to the Ganges and the water carriers combine with Siva, when they call out in a deep tone, as described by Heber, "Mahadeo Bŏl Bŏl Bŏl." — *Memoirs*, ii. 132.

[5] Moor's Hindu Pantheon, p. 389.

Siva, who, in his infancy, was Heri, and slew the serpent or Hydra in the black waters of the Yamuna, is said to have had four brothers, who, however, were only himself repeated under different

usually drawn with serpents twisted round him. Thus, too, Hercules was an infant when he conquered the serpents, that came to destroy him.

Champollion describes Sevek as the most terrible form of Ammon: in like manner, Siva is the most terrible form of the Hindoo Trimurti, which is sufficiently testified by his rosary of skulls.[1] Of the three figures, therefore, introduced in this Avatar, one is the Patriarch historically; the others are mythologically related to him, as the deity of the flood, his preserving power, and his destroying power; of which the former, on the present occasion, is significantly delineated as a dwarf; but yet through his hands alone is full power imparted to the agent of destruction. I entirely set aside the puerile explanations of a later age, invented by the Brahmins. The designs themselves were doubtless far more ancient; and if any one doubts the truth of such allegorical allusions to the deluge, in the earliest specimens of Indian art, let him consult the 18th plate in Moor's Pantheon. There Siva, otherwise called Mahadeva, *i. e.* the greatest of

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names, for all had the same wife, Drupdevi; the first, was Yudishtra; the second, Arguna, famous for his bow; the third, Baldeva, the God of strength, distinguished by his club; and the fourth, Bhima, whose name is borne by the multitudinous uninscribed columns scattered over India. They are termed Bhim-ca-sula, and Bhim-ca-tir, the pillars or arrows of Bhim; also Taila-ca-lath, the oilman's staff, from the custom of pouring oil upon them: these were so many pillars of Hercules. — *Trans. As. Soc.* vol. iii.

[1] Moor's Hindu Pantheon, p. 187.

Borlase suggests, that Hercules is derived from the Corno-Celtic word Erchyll, dreadful.

those "mere mortals, who were deified in consequence of their eminent virtues [1]," is shown with a pensive countenance in an inclosure, meditating on the deluge. His wife offers him a cup of Amrita, or Ambrosia, to cheer him; and for the same purpose, the celestial band prepare to tune their instruments of music. His trident, the symbol of preservation [2], has fallen to the ground; the waters of the diluvian Ganges are rushing from their lofty source, and the Bull Nandi, *i. e.* the Ark, is half immersed in water; for the same word in Chaldee, signifies a bull, and a ship [3], which sufficiently accounts for the exaltation of that animal into the sphere. Brahma, the creator, is seen anxiously looking around him: Vishnu, the preserver, is hastening on his winged courier, to Mount Meru, where the scene is laid. His doubly threefold son, is in an attitude of supplication, as well as some Brahmins at a distance; a three-headed serpent is twisted round his waist, and the jet of water from his hair has a serpent's head. In the background stands Ganesa, or Janus, with his elephant's head, of which some account has been already given; but Captain Wilford throws much light upon it, where he observes, that the mountain of the

[1] Wilford. As. Res. iii. 374.

[2] Virgil makes Neptune use his trident for the deliverance of the Trojan fleet. And though he also calls it *sævum* tridentem, perhaps that is only a paronomasia from its being the instrument of *Siva*, the terrible.

[3] Alpha or Alphi. Alpha was also the Phœnician name of Hercules. — *Vallancey's Vindic. of Hist. of Ireland*, p. 60.

Elephant is famous all over the western parts of India for its holiness [1]: its name is Bal, Bil, or Pil, which, in Persian, is an elephant. The deity of the place is called Bal Nath. It is evident, therefore, that a mere play upon words has given the idol his grotesque mask. Bal Nath is the same as Bal Ram, a terrestrial appearance of Siva, the description of whom in one of the Puranas is, that he came to combat and destroy the Dæmons, riding on a bull with a trident in his hand, a vast serpent for a ring, and a crescent for a gem. He has the title of Giri Iswara, or, Lord of the Mountains; and his wife Parvati is so called from Parvat, or Parbat, a mountain.[2] Pausanias mentions a marriage between Hercules and Auge, which is evidently a translation from Prabha, a title of Parvati [3]; to whom Siva was united, and equally signifying light. But it may be questioned, whether Prabha be not either a wilful corruption, introduced when Sabianism ob-

[1] Asiat. Res. ix. 52.

[2] Colebrooke in As. Res. vii. 61. 63. 85.

[3] If so, it is another mistake of the same nature, although the natives have adopted it, to suppose that the mountain range of Coh Suleiman, called Montes Parvetoi by Ptolemy, were so called from Paravat, a dove, a form which Parvati is said to have assumed under the name of Sami Rama, or Semiramis, the consort of Baleswara. In either case, however, she is sufficiently connected with the ark; and the victory of her priests over the fire worshippers seems to be implied in this fable. When the Cusha or long grass, which covered the world, was consumed by fire, she as Anayasa (? from Anas water, or Ani navis) ordered the clouds to gather, and pour their waters on the land, which was soon overflowed. — *As. Res.* iv. 392. and vi. 524. Hercules was also said to be married to the sea, and to Erythra, which Vallancey derives from Arthrac, or Arthar, the ship. — *Collect.* iv. *Introd.* xxxii. He himself was named Erythrus, *i. e.* Arthruck, the Navigator. — *Vind.* 63.

tained the ascendancy, or a mistake from similarity of sound for Parbat, the final consonant being often mute; as in Tho, for Thoth; and Fo from Bod. I am much inclined to conjecture, that the original word was Pra Bat, or Pad, and, like Sri Pad, signified the divine foot, or the royal foot, and, consequently, the mountain on which that foot was impressed; for Praw, in the language of the Burmese, like the Egyptian Phra, signifies a lord; and Herodotus mentions, that a foot of Hercules was shown near the river Tyras, like that of Buddha in Ceylon; and ancient inscriptions show that, if he was not identified with the mountain rock, he was at least supposed to have a close connection with it: for we have inscriptions to Hercules in Petra, and to Herculi Saxano.[1] In the drawing of another Avatar of Vishnu, where he appears under the name of Ballaji[2], the many-headed hydra stands up above his head, and is wreathed around his body, and forms a coil on which he sits, and one of its heads is trodden under foot. His connection with the ocean is also declared by two marine shells, which he exhibits in his hands, and a scollop on which the serpent is coiled. Here there is a great resemblance to the Hercules of the northern sphere, who has Draco beneath his feet, and Serpens behind his back and above his head; and his other name, Miles, is deduced by Vallancey[3] from

[1] Gruter's Inscriptions, i. 49.

[2] Plate, 97. in Moor's H. P. sculptured in brass.

[3] מלח, Nauta. Irish, Mellach; Arab. Malah.

Mel Ess, *i.e.* the Navigator of the Ship. Perhaps the Egyptian colonists may have altered this name to Melon[1], by which name he was known at Athens, meaning the navigator Sun; for the Egyptians always represented the sun on board a ship: and hence arose the mistake of the Greeks, who never went beyond their own language, when they painted him with three Mela, or apples, in his hand.[2] To the same cause may be attributed the difference observable in the delineation of the figure in the sphere; for sometimes he is depicted carrying a Ramus, a threefold branch bearing a fruit on each of the three extremities; at other times he grasps in his hand a three-headed serpent, which is called Cerberus. The body is not shown; but may be supposed coiled round his body. But why is it called Cerberus? We may with more reason inquire, how it ever came to be imagined that Cerberus was a dog; for he was said to be the progeny of two serpents, Typhon and Echidna. A passage in Lycophron may possibly explain it; for many a myth may be founded on no better basis than some vague expressions of the earliest poets. Hercules is there called the Lion, whom Triton's

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Miles est un constellation septentrionale, qu'on connait sous le nom d'Hercule. — *Religion des Gaulois*, i. 140.

Miles septentrionalis est notior sub Herculis nomine. — *Je* i. 672.

[1] Hercules was called Melon by the Thebans. — *Hesych.*

[2] Herculem istum pingunt tria tenentem Mala. — *Cedreni Annal. Lat. Ver.*

rough dog once crushed within his jaws.[1] Such at least is the ordinary import of his words; but the old commentator Tzetzes[2] suggests a different sense: he makes the monster only conceal the hero, just as the mouth of the Indian serpent became an asylum for Krishna. Now Triton being the god of the Ocean, another name for Neptune, his dog, or the monster supposed to follow him as a dog, must be a marine animal; and since we are compelled to look for an allegory here, because it is not pretended by any biographer of Hercules, that either of these events literally befel him, why may it not be, "the dragon that is in the sea, the crooked or twisted serpent," who is also called by

Τριεσπέρου λέοντος, ὃν ποτε γνάθοις
Τρίτωνος ἡμάλαψε κάρχαρος κύων.

*Cassandra*, 33.

[2] The explanation of Tzetzes is, ἐκρύψε. With respect to Triton, Phornutus (De Naturâ Deorum) observes, that it is a name of Poseidon, or Neptune, when he is represented half man, half Cetus, that is, like Dagon. Καρχαρίας dicitur canis marinus, and Χαρχαρέοι κύνες iidem qui et κάρχαροι. — *Scapulæ Lexicon.* Now this Carcharus is not a word in common use, and has all the appearance of being a foreigner naturalised by the addition of a Greek termination: an Arabic etymology has been already suggested (p. 156.); but should that be rejected, since the retailers of religious mysteries loved to deal in equivocal terms and double senses, it is not unreasonable to suppose, that the original word is the Hebrew קרקר, which in Numb. xxiv. 17. signifies to destroy — vastavit, destruxit. Ita (says Castell) recentiores Hebræi omnes ineptissime. Rectius Onk., dominatus est. From whence I infer, that Carcarus signified either a Destroyer, or a Conqueror. Κυων, too, had a double sense; for the same word was sometimes spelt with a κ, or a χ, indiscriminately: as for instance, this Carcarus. Κῦων, then, was prægnans; χύων torrens, from χύω, the form of χέω, from which κῦμα, a wave, is derived. The combination of these words, then, might mean either a destructive torrent, corresponding to Typhon, or the victorious mother, *i. e.* the Ark, which, whether viewed alone, or between the peaks of Ararat, was usually represented like Cerberus, τρικάρηνος, three-cairned.

Isaiah Bariach, or the serpent of the Baris? Our translators have rendered it, Piercing, with no sufficient reason that I can perceive; but their marginal reading is, "Crossing like a bar." It might be better to say, Crossing the axis of the earth, just as the three-headed serpent of the Hindoos crosses the mountain Mandara; for Beriach is the axis in Chaldee.

It was a vulgar error, therefore, originating in some such expression as that which Lycophron has here repeated, to imagine that Cerberus was a dog. Hesiod has given him a brother, who is evidently only a duplicate of himself—Orthus being from Aurth, Ararat; for he was the dog of the three-headed Geryon, who carried in one hand a cone[1], which was a similar emblem; but the rest of the family have preserved their genuine character—the Lernæan Hydra, the Dragon of the Hesperides, and Chimæra with a serpent's tail and lion's head. All these had the same origin, and accordingly they are all said to be the offspring of Typhon and Echidna.[2] The name of Cerberus may possibly be derived from the Arabic root Ker[3], a fetter or rope, and Baris; and Tibullus seems to have touched upon the truth, when he describes him girt with a snaky chain.[4] It might be supposed that Hercules is

[1] Validam torquebat tertia conum.
*Sil. Ital.* l. xiii.

[2] Hesiodi Theogonia, 308. et quæ seq.

[3] This root has been retained in the Chaldee Korka, vinculum, and in the Latin Carcer.

[4] Nec canis anguineâ redimitus terga catenâ. — l. ii.

called a lion[1] poetically, or, like our first Richard, on account of his courage, were it not that the lion's skin, which is an almost invariable appendage of his effigies, indicates an under-current of some less obvious mystery; for the story of the Nemæan lion may be set aside as a foolish fiction. Consider it as a matter of history, and it has been already shown, there must have been many heroes of that name, and certainly the Nemæan lion could not have been slain by all of them. Hence Cedrenus was satisfied that it was emblematic of something; but his explanation is ludicrous enough. He discovers that all the emblems prove what an excellent person he was. His club was the philosophy, by which he conquered the arguments[2] of many an evil desire; the lion's skin was a symbol of his generosity[3]; and the three fruits in his hand intimated that he was neither irascible[4], nor sensual,

[1] It is usually supposed, that he is called Triesperus in allusion to the absurd story of Alcmena. It is more probable, that the story was invented to account for the meaning of this title, which was forgotten by those who used a different language. The Chaldæan tradition, quoted from Berosus and Abydenus, by Josephus contra Apion. l. i. and *Antiq. Jud.* i. 4., and by Eusebius, *Præp. Evan.* ix. 12., mentions a place called Sippara, in which Xisuthrus, *i. e.* Noah, buried written accounts of the ancient world. They call it the City of the Sun; but it is manifestly the same word which afterwards became Sphæra, and probably Hesperus. Tara תרא, in Chaldee, is Vinculum, Catena. Hence the real meaning of the word derived from the radical consonants, t, r, s, p. v. may have been Vinculum Sphæræ; or from תרע, rupit, the breaker of the sphere, which is sometimes represented by a bull breaking an egg.

[2] Τὸν πονηρὸν καὶ ποικιλὸν τῆς ἐπιθυμίας λογισμὸν.

[3] Γενναῖον φρόνημα.

[4] Τὸ μὴ ὀργίζεσθαι, τὸ μὴ φιληδονεῖν, τὸ μὴ φιλαργυρεῖν. — *Georg. Cedren. Historiar. Compend.*

nor covetous. These are gratuitous assumptions, unsupported by any sort of evidence or by any sort of verisimilitude. Besides, they are liable to the same objection as the historical hypothesis. It is quite incredible that the Hercules of every nation was a sage as well as a hero, except upon the supposition, which however seems never to have occurred to him, that all were copies from one common original. Even Palæphatus, who has a ready knack at explaining away myths in an easy manner, was so much perplexed by the story of Hercules bearing leaves or branches, that he doubted whether any individual were intended.[1] It is, indeed, a circumstance which might well puzzle one who could see nothing in all those fables beyond this, that once upon a time a certain man lived, whose name was Hercules, and who occupied his whole life in killing wild beasts and robbers — an occupation, by the way, not very consistent with his high attainments in philosophy. To arrive at the truth, we must pay some attention to the other legends which relate to him. 1st. Then he is said to have returned from the Tænarian cave, where the Arkites acted their mysteries, crowned with poplar, which, Pierius affirms, was an hieroglyphic of funereal rites, and of religion, and of time[2]; *i. e.* Cronus, *i. e.* Saturn, *i. e.* Noah. The tree was dedicated to him—1. Be-

[1] Ἐφ' ἑαυτῶ φίλλα. Collectio proverbiorum Tarræi, &c. The expression is, εἰ καὶ ἰδιώτης ὑπῆρχεν.

[2] Funeris, temporis, ac religionis hieroglyphicum. — *Hoffman.* Macrobius says, that κρόνος and χρόνος were the same.

cause its head, like his club, had the shape of a cone; and 2. Because it grew in water[1], and especially near the Eridanus, where the daughters of Clymene (so named perhaps from Clysmus, the deluge[2]) were metamorphosed into those trees after the failure of their brother's attempt to claim the office and honours of Apollo. The conversion of one emblem into another is a proof that they both relate to the same thing: therefore the club has the same import as the poplar; for Hercules, after his victory over the giants, consecrated his club to Mercurius Polygius[3] (perhaps it should be Pelagius), and it presently became a remarkable tree.

The poplar was a convenient tree for this purpose, on account of the facility with which it takes root, not, indeed, after being employed some time in demolishing giants' heads; but supposing it cut down for a maypole, and planted in the earth as a symbol of Ararat, it might readily grow again, and its revirescence would be more remarked as a type of the renovation of the world. It is plain that the club had something of a sacred character, independent of the man who bore it; for it is sometimes exhibited in ancient monuments alone, or

1 Fraxinus in sylvis pulcherrima, pinus in hortis,
Populus in fluviis. *Virg. Eclog.* vii. 65.

2 Theophilus ad Autolycum mentions a Clymenus, who lived ἐν δευτέρῳ κατακλυσμῷ, upon which Fell remarks: Clymeni adhæsit nomen, ἀπὸ τοῦ κλύειν, scaturire. He supposes him to be Ham, l. iii. 334.

3 Fama est, post e gigantibus victoriam Herculem suam clavam Mercurio, cognomento Polygio, consecrasse: it became an insignis arbor. — *Natalis Comes*, l. vii.

with the adjunct of other mysterious symbols. One medal, for instance, has the club as a conical pillar, with a caduceus upon it.[1] Sometimes the same medal represents the pillar alone, and on the other side a man leaning on it, as in the coins of Cyprus, where it is moreover connected with the diluvian crescent.[2] On a coin of Perdiccas, the club is exactly like the Indian representation of the mountain Mandara; and accordingly when the Hindoos delineate the infant Hercules grasping in each hand a serpent[3], his back is with far greater accuracy supported by a black stone pillar.[4] On a frieze of black basalt from Egypt, in the British Museum, votaries are seen kneeling in adoration, who hold in their hands, not clubs, but certain conical forms or pillars, with the summit either quite pointed △, or rounded, ⌈⌉ ⌐¬.[5] This is what in India is erroneously called a Lingam, to which offerings are still made by the Hindoos in their sacred caverns, without any sensual ideas or impure emotions.[6] In the sanctuaries at Canara in Salsette, near Bombay, this emblem is displayed in a conical form, just as Mount Meru is generally

[1] Montfaucon, ii. 225.

[2] Ludov. Nonnii Comment. in Hub. Goltz. Græc. Nomismata. The figure holds fire in his hand; for Hercules had then become a fire worshipper.

[3] Διισσαῖσι δοιοὺς αὐχένων
Μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας.
*Pindar. Nem.* i.

[4] Francklin on the Boudhists and Jains, p. 40.

[5] Hieroglyphics collected by the Egyptian Society, 1823, p. 7.

[6] Francklin on the Boudhists and Jains, p. 64. and 71.

represented by them: whereupon Captain Wilford observes[1], that formerly kings were fond of raising mounds of earth in that shape, which they venerated like the divine Meru. Their perversion of the truth in this case is the more remarkable, because the original meaning was not so far forgotten, but that they still considered the germ of the lotus emblematic of Meru as well as of the Linga. The Japanese, who have a very different mode of signifying the active and passive principles of nature [2], like the Arabians and many other nations, retain their reverence for a black stone, as a miniature emblem of that which columns, and steeples, and pyramids represented on a larger scale; and at Siam it is remarkable that the cone, like the poplar of old, is a funereal hieroglyphic, and connected with other diluvian types. "The chancellor's coffin," says Kæmpfer[3], "was an oblong square chest, and at the side of the boat which carried it there was another of equal length, but crescent-shaped, with a beautiful gilt pyramid, built in form of a steeple." If the origin of this custom is to be

[1] As. Res. vii. 291. In Picart's Religious Ceremonies, too, the figure of the mountain Mandara is exactly what in other instances they call a Lingam.

[2] In Daibod's temple near Miaco, the active and passive principles of nature, generation and corruption, are represented by two giants, called Awun, or Irjo, or Niwo Black; one with open mouth and stretched out hands; the other with the mouth shut, the hand close to the body, and a long staff which it holds half backwards. — *Kæmpfer's Hist. of Japan*, ii. 601. They seem however to me to point rather to a period of silence and confinement, and constraint, contrasted with the freedom of speech and action which followed it; for it was a temple of Buddha.

[3] History of Japan, i. 15.

dated so far back, it may doubtless be expected that traces of it should be found in Egypt, the land of mimic mountains — the land in which similar traditions and usages were deeply rooted; and accordingly it appears that the tomb of Osiris was an oblong trunk[1], with an arched cover, and a pillar rising a little at each angle. Thus it was that the ark, which it represented, obtained the name of a Cista, a kist or chest. At Mavalipuram, or Mahabalipoor, the city of the great Bali, *i. e.* Hercules Belus, the towers are all pyramidical[2]; and a lion is sculptured on the rock, so much more like the animal than the figures made by the modern Hindoos, that it must be many centuries more ancient. One very old temple stands immediately on the brink of the sea; and amidst the dash of the spray a tall pillar is conspicuous, said to be a remnant of the old city: but that must be only the opinion of those who cannot account for its position otherwise. The ruins of the old city are half a mile inland, and the sea rather recedes than advances on the coast of Coromandel.[3] Every thing bespeaks it to be a remnant of Arkite worship. It is indeed called by some a Linga; but then, in the opinion of those who compiled the Puranas, this emblem was first publicly worshipped by the name

[1] Hieroglyphics collected by the Eg. Soc. 115. So also the temple at Chittore, which has the trident of Siva on its front, has also a close square shrine surmounted by an ornamented Pyramid. — *Heber's Memoirs*, ii. 482.

[2] Chambers in As. Res., vol. i.

[3] Heber's Memoirs, iii. 216.

of Baleswara[1] linga, on the banks of the Cumudvati or Euphrates. Now Baleswara means the mighty Lord Belus, Bali, or Baal; for Iswara is lord[2]; and it is a title of Mahadeva, whose emblems are the crescent, and all obelisks or pillars, whatever be their shape. But Mahadeva is the great Deva, to whom the titles of Cala, or time, and Chronus, *i. e.* Saturn, have been given[3]; and those who follow the Purva Mimansa insist that all the Devas were mere mortals, deified in consequence of their eminent virtues. Mahadeva then, being Noah, justly says in the contest between Vishnou, the representative of the old earth, inasmuch as it was preserved, and Brahma, the representative of the new earth, inasmuch as it received a new existence, "It is I who am truly the first-born." Brahma calls the first-born cow, *i. e.* the ark, to witness that he had seen the head, *i. e.* the beginning of Noah, in the former world. For this falsehood Mahadeva decrees that no sacred rites shall be performed to Brahma. Vishnou acknowledges that he could not see the feet, *i. e.* the end or last state of Mahadeva, who then told him that he was the first-born among the gods, *i. e.* older than Brahma[4], which,

[1] Balah, says the Abbé de Tressan, signifie également "enfermer," et "dévorer." Hence the fable of Saturn devouring his children instead of shutting them up. — *Mythologie comparée avec l'Histoire*, 84. Beleswara, therefore, may be the imprisoned Lord.

[2] As. Res. iii. 136. 143. In Picart's Religious Ceremonies, he is called Ixora.

[3] The Phœnicians and Syrians call Cronus El, and Bel, and Bolathen. — *Damascius apud Photium*, c. 242.

[4] As Res. iii. 148.

to be sure, he was. It is no wonder, therefore, that he has the title also of Arganatha, Lord of the boat-shaped Vessel, or that his sceptre is a trident, as lord of the ocean. And here we have another approximation to Hercules[1]; for the trident is sometimes called Trip'hala, which reminds us of the Irish trifolium, sacred, no doubt, to Hercules Ogmius[2], and thence called the shamrock[3]: and since Phala means fruit, the three points of the trident will signify either three fruits or three phalli, each of them being an emblem of the mountain peak. As the phallic worship was attributed by the Hindoos to Baleswara, *i. e.* to Belus, so it was by the Greeks to Dionysus.[4]

Now, according to Herodotus, Dionysus was Osiris[5], and almost the only deity worshipped at Meroe, which so nearly resembles the Indian Meru, that we have the more reason to trust Captain Wilford's statement, when he says, that the Nile was known by the name of Nous, or Nus, which is manifestly corrupted from Nahush, or Naush, from the person usually entitled Deva Nahusha, and in the spoken dialects Deonaush, the Dionysius of

[1] The Milesians, says Keating in his History of Ireland, p. 143. from the time they first conquered Ireland down to the reign of Ollamh Fodhla, made use of no other distinction in their banners than a serpent twisted round a rod, which is exactly the appendage of Hercules of Tarsus in Montfauçon, l. i.

[2] Ibid. 135.

[3] For Oidhche Shamhna is the eve of Saman, or affliction, the 1st of November. It corresponds to the mourning for Osiris. — *Vallancey on Ancient Irish*, p. 24.

[4] Τῷ Διονύσῳ ἵστατο ὁ φάλλος. — *Alexandrian Proverbs, Plutarch*, x. 1263. and *Herod.* ii. 49.

[5] Ὄσιρις δέ ἐστι Διόνισος. — *Euterpe*, 29. and 144.

the ancient Europæans[1]; for it has been shown that Siris was also a name of the Nile. But again, "we learn from Ptolemæus Hephæstion, that Nilus was the name of the Egyptian voyaging Hercules;" and Vallancey infers from his own premises[2], that the Irish Niul, *i. e.* Nilus, and Ce Bacche, *i. e.* Bacchus, were the same. It is true, that their features, as they are usually delineated by poets, artists, and mythologists, have not much resemblance, because they sketched from their imagination without consulting the oracles of ancient mystery; yet one of the poets has by accident preserved some considerable fragments of the original truth. In an ode of Horace[3], Bacchus sits dripping upon solitary heights, binding the disordered tresses of the Thracian women in snaky knots. Rivers and seas obeyed his rule, and Cerberus let him depart unhurt, crouching at his feet. Like

[1] As. Res., iii. 59.

[2] Vallancey's Vindication of Irish History, p. 276.

[3] Tu flectis amnes, tu mare barbarum:
Tu separatis uvidus in jugis
Nodo coerces viperino
Bistonidum sine fraude crines.

(Sine fraude, without any of those tricks used by jugglers to disar the serpent.)

Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
Caudam, et recedentis trilingui
Ore pedes tetigitque crura.
Tu cum parentis regna per arduum
Cohors Gigantum scanderet impia
Rhœtum retorsisti leonis
Unguibus horribilique mala.

*Lib.* ii. *Od.* 19.

Instead of Rhœtum the older reading seems to have been Rhœcum. — Ῥοῖκος, from Ῥέω, fluo. Qui profluvio labunt.

Siva he wears the emblematic crescent; and in the form of a lion he repulsed the attempts of the giants to scale the walls of heaven. This is just the story of the Indian Dourga, when, mounted on a lion, she rescued the gods from the giants' power; and as there the same title is given to the attacker and the attacked[1], so, by a similar inconsistency, the lion was reputed an enemy to Hercules. Two ancient writers[2], of whose works only fragments have descended to us, relate that Juno in her wrath against him solicited the assistance of the moon, who filled an ark with foam, from which the Nemean lion sprang; though others with more fidelity to facts simplify the story much, by saying that he descended from the moon; that is, the moon, or the moon's ark, was the unsubstantial representative of that real ark, which was framed in the form of a crescent, and the wrath of Juno was the rage of the elements, which occasioned its production. The lion is next conveyed by Iris, the token of deliverance to mankind, closely fastened with his own proper bands[3] to a mountain, once called a ountain of the moon, *i. e.* an Arkite mountain, but afterwards Apæsantus, or rather Apesas[4], of

[1] Ward's Hindoo Mythology, p. 107. Doorgu the Giant. Doorga is Parvati, the mountain-born goddess.

[2] Demodocus in Plutarch, or whoever was the author of the tract De Fluviis, x. 1033. and Chrysermus in Natalis Comes. — *Mythologia*, l. i.

[3] Ταῖς ἰδίαις ζώναις ἐπισφίγξασα.

[4] Pausanias mentions an Apesas:

Mons erat audaci seductus in æthera dorso,

which Apesantos is the genitive case. It was on the river Inachus[1], and in the immediate neighbourhood of another mountain, called Mycenæ, from the bellowing of Medusa's sisters on its top, when they could not revenge their sisters' death upon Perseus — in other words, when they sought an asylum there from the persecution of the fire-worshippers; for the bellowing beast was always an Arkite symbol, and originally the name of the hill was Argium.

Aphesas was also a sacred mountain in the estimation of the Argolic tribes; and though it was supposed to take its name from a person, who, according to one tradition, was slain by the lion[2], and according to another, like Hercules[3], by a serpent, yet the designation given it by the Lernæans, who held the serpent sacred, may be de-

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(Nomine Lernæi memorant Aphesanta coloni,)
Gentibus Argolicis olim sacer.

*Statii Thebais*, iii. 461.

Accordingly, the augurs took their stations on it to learn the future event of the war.

[1] Ancient stories pretended that the Inachus was once famous for suicides committed by persons, who had precipitated themselves into its flood.—*Plut. de Fluv.* p. 58, 59. Yet it is sometimes entirely dry. — *Clarke's Trav.* vi. 453. Agathocles reported, that it became dry, because thunderstruck by Jupiter. The fatal character of its waters is evidently to be understood in a mythic sense; and the occasional failure of those waters is naturally represented as a punishment inflicted by the rulers of the rival idolatry, because their emblematic character was thus destroyed.

[2] Περὶ Ποταμῶν, c. xviii. ss. 4. and 9.

[3] For the Lernæan Hydra's blood was the cause of his death. The arrows, which poisoned the blood of Nessus, drew thence their venom.

duced more probably from Phasas, to conceal[1]; because Arkite sanctuaries were places in which the initiated were shut up; and from some such sanctuary on its banks, the river Phasis received its name from the Egyptian colony settled there.[2] But farther, it had yet a third title: it was called the Opheltion mountain; for which no reason is assigned, neither is it in common use; and therefore it may be assumed, that it was of foreign extraction. Now the Pyramids of Egypt, whose very form carried back the reader of hieroglyphics to the origin of the existing world[3], and which were studiously, and with immense labour, insulated either by aqueducts, or by opening a channel round them for the waters of the Nile, in order to imitate the diluvian mountain, were said to be the work of Philition[4], who, like Apesantos, was a shepherd; for he belonged to that shepherd race of kings, the last of whom mentioned by Africanus and Eusebius was Arckles. The oldest works in Egypt may probably be attributed to them, during the century of their domination; but many seem to

[1] פצה, Samar, Secessit, Abscondit se. Gen. iii. 8. or פש, copia (sc. aquarum), פישון, Ganges fl. Gen. ii. 11. Ar et A Sa, Nilus. potius Phasis. — *Castell. Lex.*

פזז, Roboratus est. יפזו, Gen. xlix. 24. conturbata, soluta, dispersa sunt.

[2] Valerius Flaccus says, that Sesostris defeated by the Getæ returned with part of his army to Egypt, and with the other founded Colchi. — *Argonauticon*, v. 420.

[3] Per ipsam figuram pyramidum signabant materiam primordialem. Verba sunt Abenephii, c. 4.— *Kircheri Obelisci Interpretatio Hieroglyphica.*

[4] Herodot. Euterpe, c. 124. 127.

have been destroyed by their successors, on account of the hatred with which they were regarded, and the materials used for the construction of other temples devoted to another worship. The island of Philæ, however, which was afterwards translated into Elephantis, still continued to be held one of the most holy places[1]; for there, in a remote and sacred, and inaccessible spot, was the tomb, or at least the most celebrated tomb (for there were many in Egypt) of Osiris, the reputed founder of Thebes; the ark, in which he was inclosed, being always styled his coffin, or Sorus: whence the temple of Serapis, that is, of the ark, or Sorus of the great father, was confounded with the temple of Osiris, and they became convertible terms. Philæ was also the name of an island in the Tritonian lake of Argonautic celebrity, whereon stood the city of Nysa, *i. e.* of Nahusha, which was the name of the greatest city in India[2]; and the Philænian altars are another Lybian monument, which may look for its origin in the same religious rites. An idle story was invented, that two brothers had

[1] Savary observes that the temple of Cneph in Elephantine may be considered the most ancient in the country. — *Letters sur l'Egypte*, p. 273. Jomard states, that Fil, or Phil, in Ethiopian, is an Elephant: so is Phila, פילא, in Chaldee. Elephas, indeed, is nothing but Phile read invertedly in the Oriental manner, or by reading the eastern characters in the western order, from left to right, with a Greek termination added to it. But Phila is also πύλη, janua (Castell. Lexicon); and hence Ganesa, *i. e.* Janus, obtained his elephant's head.

[2] Pomponius Mela, l. iii. c. 7. Nahushi was also a name of the Nile, from Deva Nahusha, called in the spoken dialects Deonaush, *i. e.* Dionysius. — *Moor's Pantheon*, p. 154.

suffered themselves to be buried alive there, in order to terminate a dispute between Carthage and Cyrene; in honour of which noble self-devotion their countrymen, the Carthaginians, erected pillars to their memory.[1]

The story is absurd in all its circumstances; and Strabo testifies that no such pillars existed in his day; and there is no level and sandy plain without rivers or mountains, where they are supposed to have been erected. But there are hills of solid stone, from 400 to 600 feet in height[2], which were doubtless these altars of the Philæni (Bomoi from Bama, Heb. a high place); and their allowing themselves to be buried alive was only a version of their repose in the mystic cells, and an appeal to the oracle, as an authority recognised by both parties. The monument of Osiris, at the Egyptian Philæ was of the same kind. An Arabic writer, Abou Selah, describes two remarkable rocks on the summit of a mountain, in the middle of the Nile, near a building which was then a fortress, but originally, no doubt, the temple of Osiris; for the island was so sacred, that none but the priests durst enter it.[3] It contains, he adds, a great many Berba's[4], that is, ancient temples. The proper

[1] Sallust. Bell. Jugurth. 79.

[2] Captain Beechey's Expedition to explore the northern coast of Africa, p. 223. The Psylli may possibly be derived from the same root; for the tomb of their king Psyllus was reported by Agatharcides to be some where in the great Syrtis, p. 215. They were remarkable for their power of charming serpents.

[3] It was Ἄβατος πλὴν τοῖς ἱερεῦσι. — *Diod. Sic.* l. i. 19.

[4] Entre la Nubie et le pays des Musulmans, on voit deux pierres

orthography would be Berber; which, as I have already shown, was perhaps a contraction from Baris, Baris: and if further confirmation be needed, it will be enough to look at the nature of the rites performed there. Every day the priests, appointed for that purpose, filled 360 vessels, called Choæ, with milk, uttering lamentations, and calling upon the names of their gods. If he had paid more attention to these ancient usages, M. Denon need not have inquired how it came to pass, that the Egyptian priests knew nothing of the founders of their sacred rites, and had no notion of the epoch, when the sea, which has every where imprinted its traces, and irrevocably attests the pressure of its waters, disgorges itself from that immense country.[1] The Egyptian priests were not so ignorant as he supposes. They knew that epoch to be the epoch of the deluge, and that the founders of their religious rites were the Noachidæ; and if their ancient monuments exhibit little of that subject, it is because they were constructed, or reconstructed for the most part at a period, when Sabianism had become the popular creed, and only some rags and tatters of the ancient truth were preserved in the mysteries of a few temples. The daily lamenta-

posées sur un montagne, au milieu du Nil. Vis à vis est un château fortifié et élevé, qui se nomme Bilak. — L'île de Bilak renferme un grand nombre d'idoles et des Berba, des temples antiques. — *Arab. MS. Mémoires Géographiques sur l'Egypte, par E. Quatremère*, 389. In the Coptic Martyrologies Philæ is written Pilakh, Πιλακh.

[1] Voyage d'Egypte, par Denon. — *Appendix*, xliii.

tion and the offerings of milk cannot be accounted for on any astronomical theory, or with relation to the worship of the sun; but they were both intimately connected with that period of fear and destruction, when the terrified prisoners of the ark subsisted in great measure upon milk, and the recollection of their debt on this account to the cow may be added to the equivocal signification of Nandi already noticed, as a principal cause of the superstitious veneration, with which she was regarded both in Egypt and in India. The 360 vessels pointed out the twelve months of confinement; a calculation, which, though quite inaccurate, if referred to the course of the sun, is yet a very natural expression for a year, when the year was counted by twelve lunations. And since the sun was nearly lost to them during all that period, and found again at its expiration, it is easy to understand how the story of Osiris was corrupted, and the luminary confounded with the Patriarch.

That Osiris was Hercules too, some indirect evidence may be adduced from Italy to prove. Siris, says Bayle, was a river of Italy, at the mouth of which there was a town called Siris[1]: but this town is called by Cluverius Heracleum. Neither can this be deemed a mere fortuitous coincidence; for on the western coast also there was a Petra

[1] It had several names: according to Stephanus Byzantinus, it was called Polieum by the Trojans, and Leuternia by Lycophron, Strabo, and Tzetzes. — *Dict. de Bayle.*

Herculis on the Siræan mountains [1], and a temple of Hercules looking down upon the waves. Before it was rebuilt upon a grander scale [2], Statius describes it as a small chamber, covering the grave of Hercules; and, doubtless, it was originally designed for nothing more than a mystic cell, in which the initiated were confined. Hence arose the fable of the Sirens, and of that "hidden chain of harmony," which detained the navigators on their voyage.[3] It is very likely, at the same time, that robbers availed themselves of this superstition to enrich themselves, and that many travellers never returned home. The prudence of Ulysses enabled him to defeat their evil designs; but even he describes himself as suffering a species of confinement in passing those rocks; and though Homer has given

[1] Baldassare Parascandolo describes the Ager Surrentinus as reaching from the Petra Herculis to the delubrum Minervæ. The mountains around it were first Sirei, then Sireniani, then Surrentini, and in Strabo Συραῖον. Augusto (says he) assegnò à soldati Augustani, i monti Sireniani, cioè quella porzione delle montagne Sirèe, indi dette Sirenianè, e poi Surrentinè, che all' oppidum Surrentum si appartenevano. The inhabitants were called Sireni, cioè i Pastori. — *Lettera I. sull' Antica Citta di Æqua*, p. 59. Which connects them with the shepherds of Egypt.

[2] Ingenti dives Tyrinthius arce
Despectat fluctus.
*Statii Sylvarum*, l. iii.

Stabat dicta sacri tenuis casa nomine templi,
Et magnum Alciden humili lare parva premebat.
Ibid.

[3] Gesner observes, Dicuntur Σειρῆνες, à Σεῖρα, catena. Etiam Hebræis, שיר, et catena est et cantus. In *Hor. Epist.* l. i. 2. 23. He says to his companions —

ἀλλά με δεσμῷ
Δήσατ' ἐν ἀργαλέῳ ὄφρ' ἔμπεδον αὐτόθι μίμνω.

And accordingly they ἔδησαν ὁμοῦ χεῖράς τε πόδας τε. — *Od.* M. 160.

the transaction a more poetical turn, yet tradition constantly maintained [1], that he not only landed, but founded the temple of Minerva, which, Horace says, looked loftily from its stormy elevation over the sea.[2] Dionysius Alexandrinus must have imagined that cliff itself to be the Sirenian rock; for, in a geographical description of the coast, he says, that, after rounding that foreland, in proceeding to the south you perceive the mouth of the Silarus [3]; and Pliny affirms that it was the seat of the Sirens.[4] Now it was the temple of Minerva, only because she was Athena, which, we know from Plato, was an inverted reading [5] of the Egyptian Neitha [6]: and this is probably the deity intended by Empedocles of Agrigentum, when he wrote that Neistis steeped the earth in tears.[7] If this be so, it was evidently an Arkite temple; and it is certain that a great deal of sanctity was imputed to a shrine in that neighbourhood, which was testified by the number of offerings left there, the acknowledg-

[1] Strabo.

[2] Alta procelloso speculatur vertice Pallas.

[3] Πρὸς δὲ Νότον μάλα πολλὸν ὑπὲρ Σιρηνίδα πέτρην
Φαίνονται προχοαὶ Πευκεντίνου Σιλάριο.
*De Situ Orbis.*

[4] Surrentum cum Minervæ promontorio, Sirenum quondam sede. Lib. xiii. 5.

[5] Les Grecs écrivèrent d'abord de la gauche à la droite; ensuite alternativement. — Βουστροφηδόν. Telle est l'inscription de Sigée rapportée par Chishull.— *Antiq. Asiat.* 102. *Géographie de la Mer Noire, par A. Dureau de la Malle.*

[6] In Timæo. Νηίθη apud Hesych.

[7] Νῆστις θ' ἡ δακρύοις τέγγει κρούνωμα βρότειον.
Phurnutus, or Cornutus, de Naturâ Deorum, who says, that Νῆστις is water; and supposes the whole of Homer's mythology to be an allegory.

ments of past deliverance.[1] At all events, it could not be the natural position of the Sirens' rock, which Homer described, when he called it an island; for he could not mean one of the Sirenusæ, the three islets near the promontory, because they are mere barren rocks, and have none of the flowery meads which he mentions.[2] He could only allude to its mythological character[3], the diluvian mount surrounded with water. Minerva had a temple too at Siris, on the Tarentine bay; for Strabo remarks, that the image was called Ilias, as if it came from Ilium[4]: but it appears the name was common to several of her images, at Rome, at Lavinium, and at Luceria. Were they all of Trojan manufacture? it is more likely that Pallas, herself only a corruption of the Indian Phala, was called Ilias, from some connection with Ila, who is represented as the wife, the daughter, and the son of Noah[5]; and since there is another temple of Minerva in the

[1] Ἐκ τοῦ πρὸς Σύραιον μέρους ἱερόν τι δείκνυται καὶ ἀναθήματα παλαιὰ τιμώντων τὸν πλησίον τόπον. — *Strabo*, l. v.

[2] Σειρήνων — λειμῶν' ἀνθεμόεντα and Νῆσον Σειρήνοιϊν — M. 159. 167. Strabo calls them Νησιδας ἐρήμους πετρώδεις.

[3] Evander the Arcadian (Arcas) tells Æneas:

> Non hæc solemnia nobis
> Has ex more dapes, hanc tanti numinis aram
> Vana superstitio, veterumque ignara Deorum
> Imposuit: sævis, hospes Trojane, periclis
> Servati facimus, meritosque novamus honores.
>
> *Æn.* viii. 185.

Hercules conquered Cacus, the son of Vulcan, who was ore vomens ignes; that is, the Arkite votaries conquered the worshippers of fire.

[4] Σειρίτιδι. — *Strabo*, vi. 182.

[5] Moor's Hind. Panth. p. 112.

island of Phla, or Phila, in the lake Tritonis [1], whence she was called Tritogeneia, there is reason to suspect that Polieum, the name of Siris, attributed also to Trojan, that is to say, to an Oriental origin, is only a version of Philæ, which Forster derives from Phoue alei; in Coptic, a lofty mansion.[2] Zoëga, however, suggests another etymology, which only shows how many associations of ideas arose from the same sound, and destroyed the original simplicity of language. According to him, the Coptic Phel, or Phole, signifies to strike, to dash against [3], and so might be well applied to the tempest-beaten rock. The latter reading reminds us of Pholus, who received Hercules in a cavern, and of Pholoë, the name of one mountain in Thessaly, and of another in Arcadia, both of which were reported to be the scene of his contest with the Centaur. The former points out the manner in which the Philition mountain, or Philæ, was changed into Opheltion. If it be asked, how it could be both Argive and Egyptian, on the banks of the Nile, as well as on the banks of the Inachus, Homer furnishes the required explanation. He introduces Jupiter, scolding Hera for having once endeavoured, by means of a north wind, to carry away Hercules to Coön [4]; on which occasion, he,

[1] Beechey's Expedition to the coast of Africa, p. 274.

[2] Φουηΐ, or Φουοΐ αλητι, habitatio alta. — *Epist. ad Michaelis*, p. 36.

[3] Φελλ, or Φωλλ, percutere, allidere. — *Mémoires sur l'Egypte, par Quatremère*, 386.

Τὸν σὺ ξὺν βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας

with much difficulty, brought him back to Argos. Now the Coön here mentioned cannot be the island Cos in the Hellespont; for Boreas would scarcely be selected to carry a vessel there from Argos. It lies far away to the westward, and its bearing to the south is very small: but there was a Cos in Upper Egypt too, now called by the Arabs Chous. There may have been more than one of that name; for Quatremère asserts that Kos, in Coptic, signifies Burial[1]; and the burial places of Osiris were scattered all over Egypt; and it is the more likely, from the difference of opinion with respect to the ancient town, which the present Kous represents[2]: and if so, then no place is more likely to be meant than Philæ, which seems to have been the principal monument of this sort. Some Coptic vocabularies in the Royal Library at Paris, add to Kous the name of Berber, which, we have already seen, signifies an ancient temple, and is particularly used in speaking of the island of Philæ, or Elephantis.

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Πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα
Καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπίνεικας.
Τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην, καὶ ἀνήγαγον αὖτις
Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα.

*Hom. Il.* o. 26.

[1] From κως, ensevelir.

[2] Golius a cru, qu'elle répondoit à l'ancienne Thebes, ou Diospolis Magna. *Not. in Alfragan*, 101. Mais le père Lequien (*Oriens Christianus*, ii. 603.), D'Anville (*Mém. sur l'Egypte*, 197.), et Michaëlis (*Not. ad Abulfed. Descript. Ægypti*, 76.) pensent, avec raison, que Kous représente la ville d'Apollinopolis Parva. Les vocabulaires Saïdiques de la Bibliothèque Impériale joignent au nom de cette ville celui de Βερβερ. — *Mémoires sur l'Egypte*, i. 193.

Chon was a name of the Egyptian Hercules, of whom the story ran, that together with Osiris he delivered Italy from oppression[1]; a plain intimation of a victory over their antagonists obtained by the Arkites; and it accounts for both their names being recorded in the same place, since they were only different titles of the same divinity. Chon may perhaps be the Hebrew Chohen, a Priest, but it may also have reference to the Choæ offered to Osiris in Philæ; for he is frequently connected on the Egyptian medals with the gushing out of water, like the Indian Siva.[2] He is said, too, to have forced back the Nile, *i. e.* the ocean[3], within its proper bounds. However this may be, it is evident enough, that Homer's Coön must be sought in Egypt; and that he describes a struggle between Argos and Egypt, which of them had the best right to Hercules; in which the Grecian priests ultimately prevailed, at least, to their own satisfaction, just as they took Isis to themselves by turning her into the cow Io.[4] Yet even the Argolic priests could not agree among themselves what was the scene of conflict with the lion. Cleone claimed it as well as Nemea; and Valerius Flaccus places

[1] Chon Hercules Ægyptiorum linguâ vocatus, qui cum Osiride Italiam liberavit a tyrannide. — *Steph. Hoffman.*

[2] See Zoëga Medals of the Borgian Museum, 117. &c.

[3] Diod. Sic. l. i. 16. He says that Oceanus was the ancient name of the Nile, p. 17. Ils nommaient le Nil Ocean, souvent Siris. — *Myth. par l'Abbé de Tressan*, p. 280.

[4] Τῆς Ἰσιδὸς τὴν γένεσιν ὑπὸ τῶν Ἑλλήνων εἰς Ἄργος μεταφέρεσθαι, μυθολογοῦντων τὴν Ἰὼ εἰς βοὸς τύπον μεταποιηθεῖσαν. — *Diod. Sic.* l. i. 21.

the gaping jaws of the Cleonæan lion, as a helmet upon the head of Hercules, in a passage which has sorely puzzled the commentators; because they looked for history where they ought to have known that nothing but myths were to be found:

> Cleonæo jam tempora clusus hiatu
> Alcides: olim Lernæ defensus ab angue
> Arcas, et ambobus jam cornua fracta juvencis.[1]

Here, exclaims Heinsius, Flaccus has been guilty of a manifest anachronism; for the last line can only be understood of the Cretan bull, and Achelous, after his transformation into a bull; and yet the contest of Hercules with Achelous did not take place till after the expedition to Colchi. Burmann is equally perplexed. — What (says he) can Lerna have to do with Arcadia, seeing that the lake of that name is always placed by the ancients in the Argolic region: it must be a poetic licence. And then the lion, how comes he there, when Apollonius makes Hercules undertake all his labours after the expedition?[2] To attempt to draw consistency of dates or facts out of such materials, what is it but to twist a rope of sand? The lion's skin had no more to do with any real lion than Snug the joiner, who played the part of "Lion fell" in Shakspeare's play; for Hercules was not a gladiator, though many a gladiator may have taken the name of Hercules.

[1] Argonauticon, lib. i. 34. [2] Apollon. Argon. i. 1317.

He was an Arkite, and the juvenci were Apis and Mnevis[1], the Arkite emblems in Egypt, and therefore marked with a crescent; and he had wrested from them the honour of those peculiar rites, and appropriated them to himself in Greece. Moreover, it seems to be implied, that he wore the lion's head upon his own, because he owed to it his rescue from the Lernæan hydra; and so his character approximates to that of Dourga, who was mounted on a lion for the conflict. It was a common practice of those who delighted in mystifying tradition to divide the tutelary genius of the ark into male and female. Thus Siva or Mahadeva was the former, and Dourga, or Parvati, the latter: thus too the temple of Hercules at Tyre was the temple of Astarte also; for she was represented there as a female with the horns stolen from Egypt on her head, and between them a precious gem of great magnitude and splendour[2], in conformity with the Hindoo fable of the jewel obtained by the churning of the ocean. But upon this subject there is a passage so much to the purpose in Mure's Treatise on the Calendar and Zodiac of Ancient Egypt, that I will give it entire: "The Twins, emblems of this season on the Zodiac (*i. e.* the

[1] Le bœuf Mnevis semble faire allusion au nom de cet ancien roi, appellé ou Menes, ou Menas, ou Mneus. Ælian même nomme ce bœuf, Μενες. — *Abbé Sevin, in Banier's Mythol.* iii. 472.

[2] Lucian.—Selden remarks, that Astarte must have been the same as Io, because Euripides in the Phœnissæ calls the Phœnicians the offspring of the horned Io, which they certainly were, if Io was the ark. — *De Diis Syriis,* lib. ii. c. ii.

month Pa-chon) have, at first sight, no apparent connection with the mythology of Egypt; but most of my readers will probably be aware, that one of these twins, the Pollux of the Greeks, is called on the Arab Zodiac Hercules; and one of the two most brilliant stars of the constellation was also named Hercules by the Greeks, which star, as well as the twin to whom it belongs, is still called Hercules on our globes. There exists, moreover, a fragment of an Egyptio-greek Zodiac, sculptured on marble, and which has been frequently engraved and illustrated, where the sign of Gemini is occupied by two figures, one of whom, the largest and most prominent, is the Greek Hercules with his club. The person of the other lesser figure has no such distinctive marks; but appears to be a female. On the Zodiac of Dendera, the constellation Gemini is also represented by two figures, the one male, and the other female. The latter has the head of a lion; which peculiarity, it is well known, belongs to an Egyptian goddess, whose name M. Champollion has identified as Tafne. The same distinguished critic, in his first letter on the Museum of Turin, has observed, that this very lion-headed goddess, whom he considers as a personification of the attributes of Neit in her character of Minerva Bellica, the defensive deity of Egypt, appears among the female divinities of the second class, associated under the name of Tafne to the Egyptian Hercules."[1] Now To-

[1] P. 120.

phana in Chaldee signifies a deluge[1], and thus the constellation of Gemini is another instance, in addition to those already noticed, tending to corroborate the hypothesis, that the first astronomers were Arkites, and that the first idolatry consisted in raising to the heavens the fathers of the human race, the scene of their miraculous adventures, and the instrument of their deliverance. Their types, as I have already remarked, whether they were imagined in the skies, or contemplated on the earth, retained a sacred mysteriousness long after the real meaning was forgotten: but above all the nations of the earth the Hindoos have been most tenacious of ancient mysteries. A mountain, a hill, a tree deprived of its boughs, a mast, a pole, an obelisk, a pyramid or any thing conical, suggests to them an object of worship[2]; and the sea, a pond, a well, a cave, anything hollowed out, or conveying an idea of capacity, is still a memorial to them of the sacred Argha.[3] It is true, that the original ideas belonging to them, the ideas of Ararat and the ship have been lost, and the male and female genius of the ark have been refined away into the powers of nature.[4] Nevertheless, the truth

[1] טוּפָנָא, Diluvium, cataclysmus. — *Castell. Lex.*

[2] Si l'on examine avec attention les signes, tant sous forme de disque, que sous celui de cône tronqué, ou de tronçon de colonne, on demeure bientôt convaincu, qu'ils étoient pour nos ancêtres une symbole de religion. Je suis certain que ce système religieux a pris naissance en Asie.— *Recherches sur Mon. Celtiques,* p. 378.

[3] Moor's Hindu Pantheon, p. 399.

[4] They, however, still refer their origin to that period; for it is their

lies not far below the surface. Reasons have been already given for considering Meru, or Mandara, the real Lingam; and with respect to the Argha, we are assured on good authority, that although it means a cup, or any other vessel[1], and is seen of different forms, yet it ought to be always shaped like a boat.[2] There can be no reasonable doubt, therefore, that Arca and Ark are derived from it; and perhaps no more probable explanation can be given for the exaltation of the lion to the Zodiac. For Arja in Syriac and Hebrew is a Lion[3]; and since in the dialect of the Bedouin Arabs the same consonant is sometimes pronounced dsch, and sometimes gh[4], the same variation of sound may have been common to other oriental nations; and, indeed, we have an instance of it in the derivation of Janus from Ganesa. It is a singular coincidence, if it be not something more, that in Celtic my-

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opinion, we are told, that at the time of the flood, the two principles of generation assumed the shape of a boat, in order to preserve mankind. — *Wilford, Asiat. Res.* viii. 274.

[1] Hence Iswara has the title of Argânâtha, Lord of the Ship, or Argha; and Linga is the same as Long in Irish, *i. e.* a ship. Pallas was the builder of Argo. Phal in Irish is a king: hence Phallus.— *Vallancey on ancient Irish, Introd.* 18. and 26.

[2] Asiat. Res. iii. 135.

[3] אריה Heb., Leo.; ܐܪܝܐ Syr. id. — Bullet, in the Mémoires sur la Langue Celtique, speaking of a place called Arc upon the Tille, derives it from Ark, habitation, or Arga, Arca, Clos, lieu fermé; and it is remarkable that the Arabic name of the constellation is Shir, which, as already shown, in Hebrew, means Catena, a chain. Playfair observes that Arg in Irish is a Ship.

[4] ج too, is sometimes d, sometimes ds. — *Scholz. Reise in die Gegend zwischen Alexandrien, &c.*, 72.

thology Llion means the flood. The British Triads record an awful event, which they call the bursting forth of the lake of Llion, and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel (or a vessel without sails), and by whom the island of Britain was repeopled.[1] And again, one of the greatest achievements on record, which of course like all other nations they take to themselves, was the building of the ship[2], which carried in it a male and female of every species, when the lake of Llion burst forth. And in a mythological pedigree a certain Arcol is introduced, the son of Pyr, or Pûr, of the east; the son of Llion the ancient.[3] Pur in Hebrew signifies to be broken[4]; and certainly the feigned disruption of the banks of the lake, and the destruction that ensued, was the effect or offspring of the flood; and Arcol[5], or Ourchol, as Hercules was called in the neighbourhood of Tyre and Sidon, was connected with both by various imaginary affinities. When therefore disputes arose

[1] Davies's Mythology of the British Druids, p. 95.

[2] The name of this ship was Nevydd, Nâv, Neivion, which seems to be Navis with variations. — Ibid.

[3] P. 415.

[4] פָּרַר, Fractus est.

[5] Arcol, Davies thinks, may mean the lofty mount. He supposes Pur to be the Latian Jupiter. Pyrene, who gave her name to the mountain, which

Celsâ nimbosi verticis arce
Divisos Celtis alte prospectat Iberos,

is said to have been violated by Hercules. — *Sil. Ital.* lib. iii. This is the story of another religious, or rather sacerdotal, feud. Pliny seems to have heard it told of Saturn likewise, iii. 1.

between the Arkite and the Sabian parties, the lion became a convenient hieroglyphic of the Argha, to be always attached to the hero of the Ark; because while it reminded the initiated of the subjacent mystery, its equivocal import at the same time contented their opponents, by affording an interpretation more in accordance with their system: if the Argha of the Hindoos be usually round, and in its modern acceptation means literally a cup, this only makes it the more appropriate to the Hercules of mythology; for Stesichorus relates, that he passed over the ocean in a cup.[1] A cup and a ship were in fact synonymous terms with some ancient writers even among the Greeks[2]; and the reason seems to be, that the first ships not built in imitation of the Ark were actually round, and this form continued in use to a very late period among some uncivilised nations; for an anonymous writer quoted by Gibbon describes the Northmans and Goths and other warlike people from the Northwest coming to Constantinople in round ships.[3] Hence Krishna, the Indian Hercules, is represented by the Hindoo artists lying in a round dish, when he was carried over the sea,

[1] Athen. lib. ii. s. 16. Apollodor. lib. ii. p. 100. Schol. Apollon. Argonaut. iv., v. 1396. A goblet of gold.

[2] Κάνθαρος ὅτι μὲν πλοίου ὄνομα κοίνον, ὅτι δὲ καὶ ποτήριόν τι καλεῖται Αμειψίας φησιν. Athenæus gives several instances of each use of the word, l. ii. s. 47. Menander speaks of a Cantharus, which he afterwards expressly calls τὸ πλοῖον, and τὴν ναῦν, s. 48. Apollodorus says in his etymologies, that the Paphians called a cup κύμβα, Cymba, s. 65. Macrobius, therefore, might have spared his grave remark, that he really thought Hercules did not cross the sea in a cup, but in a vessel called Scyphus. — *Sat.* xv. 21.

[3] Navibus rotundis quæ Ysnachiæ dicuntur, ii. 142.

and saved from his enemies, unhurt, but watched by the serpent that hangs over him. A similar round vessel belongs to him in another picture, where quadrupeds of all sorts are stowed together in it as close as possible.[1]

The Afghans have a tradition that the ark of the covenant was a goblet of pure gold, a notion which must be ascribed to their confounding the ark of the covenant with the ark of the deluge; especially since the hearts of the prophets, which it was supposed to contain, were purified by ablution.[2] A golden cup, too, was the vessel in which the Budha of the Hindoos was received in order to be born; and their sacred writings declare that he is not to be recognised as Budha till it has floated up the sacred stream Kasi, to the Hemavunta mountains, where it awakens the king of the giants from a slumber of a thousand years, by ringing against the rock of his cave.[3] Here the only confusion arises from the facts of history being blended with the rites commemorative of those facts, by placing the genius of the flood in his mystic cell while his vessel is floating on the waters; otherwise the language of the legend is intelligible enough. The ship is guided by a supernatural power; for it floats against the current: the sacred stream Kasi is the Ganges, the continual emblem of the flood; for

[1] Moor's Hindu Pantheon, plates 58, 59.

[2] Dorn's Translation of the History of the Afghans, by Neamet Ullah, p. 14.

[3] Notes on the Cingalese Poem, Yakkun Nattannawa, by J. Callaway.

Benares[1], which stands upon its banks, or rather between two rivers which soon pour their waters into it, and where pyramids with open cells[2], and the tall pillar called the walking staff of Siva[3], attest the former existence of Arkite rites, is called in ancient books Kassy.[4] Bryant observes that the constellation Leo in the Egyptian sphere was Arez; in the Indian it was Sinha; therefore Arez and Sinha were the same. But it has been shown that Sinha was a title of Budha; therefore he may be supposed to have given his name to Ben-ares as the child of the lion or the ark. The Hemavunta, or Haimavat mountain, is the mystic Mandara; for the Mandara hills are near the source of the Ganges[5], and Haimavat, the sovereign of mountains, was said to be the father of Ganga, the purifier of the world.[6] The giant is the Patriarch himself, or the priest who represented him; for the first fathers of mankind were always described of gigantic size, whether under the name of Orion, or of Hercules, or of Titans, or of Cabiri; partly, perhaps, because

[1] Benares is also called Varanasa, or Baranassey. The rivers are the Birnah, that is, Varuna, the god of water, so called from Baris, and Assey, from Ess, a ship. — *Ayeen Akbery*, ii. 33.

[2] As. Res. iii. 229.

[3] Heber's Memoirs, i. 430.

[4] So also Lander, in his voyage down the Quorra, mentions an elevated rocky hill, called Mount Kĕsey by the natives. It is a small island, about 300 feet in height, and very steep, and is an object of superstitious veneration, p. 184.

So also the Mons Casius is described by D'Anville as an inconsiderable hill jutting out into the sea, and called still Cap del Kas. It forms une pointe en mer. — *Géographie Ancienne*, iii. 18.

[5] As. Res. iii. 193.

[6] Ramayana, sect. 30. — *Moor's Hindu Pantheon*, p. 175. 339.

their stature, like the duration of their lives, may have exceeded that now allotted to man, and partly because veneration is a medium through which every object is magnified to the eye of the beholder. Lastly, the long period of rest was terminated by the ark striking the rocks as it grounded on Mount Ararat. The same story was current among the Greeks, who, however, altered the names to suit their own locality. The son of Hercules, with his mother Auge, which, after all, may be only a Sabian corruption of Arje or Arga, was inclosed in an ark [1] which floated from Tegea in Arcadia up the stream of Caicus, till it came to Pergamos. But why to Pergamos? It was a city of Mysia.

But there were hills about it, from which it probably took its name. Berg means a hill, not only in German, but in other northern languages. It is the Gothic term for a hill, says a Scotch antiquary, composed of two Gaelic words, Bi Erg, a thing raised or elevated.[2] In Icelandic, the purest Gothic now existing, the word is Bi-arg. Thus the relation of the hill to the ark is still preserved. Amas in Chaldee signifies Inclosure [3]: the whole, therefore, may signify the Mount of Inclosure; and we learn from Servius, that Pergama

[1] Pausanias calls it Λάρναξ. — *Arcadica*, p. 606. Natalis Comes, Urna. He adds, that they were saved by Pallas, lib. vii.

[2] Transactions of the Society of Antiquaries in Scotland, i. 19. Thus πύργος and Burgos are certainly the same word.

[3] עמץ, Clausit, and עָמַם, Heb. *Texit, Abscondit.* In Arabic حماض is Obscurus, Calamitosus dies. — *Castell. Lex.*

was a common name for heights.[1] The hills of Asia Minor are strewed with relics of Arkite monuments, on which Arundell might have thrown much light in his "Excursion to the Seven Churches," if he had viewed them with a more discriminating observation. His vision just enables him to discover something like a temple, or a burial-ground, among the pillars and pedestals[2] of Bali-chek near Ephesus, and of Tour-bali, the hill of Bali, or Belus, near the ship-shaped hill Frigatta. But every thing that he sees on the top of a hill is invariably an Acropolis. Thus, a building which he did not examine, on the top of a mountain, near Isbarta, a part of the range of Taurus, and so high, that the snow lay upon it in ridges, he chooses to call comparatively modern, and probably a Turkish fortress; because, I suppose, it was rude and unadorned; although he believes it to be the same as the Dourdan of Lucas (Tor, or Turris Danai), and although the very name of Assar[3] might have suggested to him, that the circular excavations which he remarked, might have some other design than to serve as cisterns; for Assar, in Hebrew, signifies to inclose, or shut up.[4] Near Philadel-

[1] Arces omnes Pergama dicuntur. — *Servius in Virg.* ii. 555.

[2] The pedestals were probably those four-cornered stones, dedicated sometimes to one god, and sometimes to another, but chiefly to Mercury. Tourbali he absurdly enough conjectures to be a corruption of Metropolis; if he had said that Tripoli was a corruption of Tor Bali, Mons Beli, he would have been nearer the mark.

[3] He supposes Assar, the name given it by his guide, to be a mistake for Hissar, a Castle. But Hissar and Assar have the same relation as Tor and Turris, Berg and πύργος.

[4] עָצַר Clausit, Conclusit, Coercuit. — *Castell. Lex.*

phia, however, there is a monument on a conical hill, not so manageable; for it consists of nothing but a heap of large rough stones. Now this is exactly the description which Pausanias gives[1] of a monument on Pergamos, to the Arkborne family. It was a cairn or tumulus surrounded by a rampart of stones. This, therefore, being one of the strongholds of superstition, that sort of superstition which was grafted upon the history of the Ark, we may the better understand the reproach of St. John, when he tells the church at Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is—thou hast them, that hold the doctrine of Balaam."[2] Now his doctrine was the worship of the Lingam, with all its abominations, and his place of worship was the top of the rocks—the solitary summits of Pisgah and of Peor[3]: and, because the stones dedicated by idolatry to the false gods Siva, or Saturn, or Mercury, were black, it is added, "I will give him a white stone, and in the stone a new name written."[4] It is further to be observed, that at the mouth of the Caicus, were the Arginusæ Islands, that is, the Lion or Ship of Nusus, or Dionusus; and the vessel which achieved that marvellous voyage was Arcadian. Now the Arcadians vaunted their antiquity above all other nations, and valued themselves much on their assumed name of Aborigenes.[5] Every where,

[1] Χῶμα λίθου περιεχόμενον κρηπῖδι.— *Arcadica*, p. 606.
[2] Revelations, ii. 13.
[3] Numbers, xxiii. 3.
[4] Revelations, ii. 17.
[5] Universal History, vol. vi.

they boasted that they were in possession of their land before the birth of Jupiter[1]; for the most idolatrous nations were perfectly aware, that their oldest and highest idols had once been mortals like themselves; and Pausanias shows to what sort of antiquity they were usually referred, when he reports the tradition, that the Olympic games were instituted in a pre-existing state of the world, and that Saturn and Jupiter had wrestled there, and the Curetes ran the first course.[2]

The struggles of the Patriarch and his family against the flood, may doubtless have been the origin of those games: for Olympus is the Grecian Meru, and the Arcadians contended that the worship of the ark was older than the worship of the man. But they went further than this; they contended also for an antiquity greater than that of the moon[3], which can only mean one of two things — either that the ark was sacred before the moon, which would be an important fact to establish, because it would show that the semilunar shape of the double-prowed ship was no imitation of the moon at its first quarter, but, on the contrary, that the image of the crescent became consecrated by its resemblance

[1] Ante Jovem genitum terras habuisse feruntur
Arcades, et lunâ gens prior illa fuit. — *Ov. Fast.* ii. 289.
Statius adds the stars also —
Arcades hinc veteres astris lunâque priores. — *Theb.* iv. 175.

[2] Ἐπανάγουσι γὰρ δὴ αὐτὸν ἐς τὰ ἀνωτέρω τοῦ ἀνθρώπου γένους, Κρόνον καὶ Δία αὐτόθι παλαῖσαι λέγοντες, καὶ ὡς Κούρητες δράμοιεν πρῶτοι. — *Arcadica*, 600.

[3] Plutarch: Quæstiones Romanæ, iii. 153.

to the imagined figure of the ark[1]; or, 2. It was meant that the first Arkites existed before that of which the moon was the emblem[2], namely, the ark; and that was unquestionably true of those who built it. But in either case it follows, that there must have been a time, when all the existing race of men were Arcadians, and so says no less an authority than that of the Delphic oracle.[3] However, the Grecian priestess may be supposed to speak only of Greece, and to mean that the Arkite rites once prevailed all over Greece, and in this sense the observation of Mnaseas may be understood, that before the moon the Arcadians were predominant[4]; for the remark is introduced by the scholiast upon Apollonius in illustration of his statement, that the Arcadians lived upon mountains before the moon[5], and before the Pelasgian

[1] Hudibras asks very justly, —

Tell me but what's the natural cause,
Why on a sign no painter draws
The full moon ever, but the half?

*Butler's Hud.* Cant. iii. 783.

[2] Plutarch, after remarking the custom of giving an oaken garland to the preserver of a citizen, asks whether it was not a custom derived from the Arcadians, who had some relationship to the oak: for they were the first born of men, as oaks were of plants. — *Quæst. Rom.* 92. and 169.: hence, perhaps, the Druids' veneration for the oak.

[3] Ἀρκὰς, ἀφ' οὗ δὴ παντες ἐπίκλησιν καλέονται. — *Pausanias in Arcadic.* 610.

[4] Πρὸ Σελήνης βασιλεῦσαι. —

Orta prius luna, de se si creditur ipsi,
A magno tellus Arcade nomen habet. — *Ovid. Fast.* i. 469.

Ἀπιδανῆες οἱ πρόσθε σεληναίης ὑδέονται
Ζώειν, φηγὸν ἔδοντες ἐν οὔρεσιν. — *Apollon. in Argonaut.*

Euripides speaks of Apidanus, a river of Phthias, as τὸν καλλίστον ὑδάτων πατέρα, *i. e.* the ocean like the Nile. — *Hecub.* 451. Apis was king of Argos.

land, that is to say, Greece was ruled by the famous Deucalidæ; for all Greece was called Pelasgia before the time of Deucalion.[1] The person, who assumed that name, seems to have reigned just at the time when the Sabian heresy succeeded in deposing the Arkite system of adoration from its universal dominion; and his union with Pyrrha may either account for it historically, if she was, as her name imports, a fireworshipper, and favourer of the new sect, or it may be a fictitious name, merely to express the fact of its joint influence at that period: since, however, he is celebrated for building the first temples of the gods, the former hypothesis is most probable. As to the deluge that bears his name, and which has been already noticed, the more it is considered as an historical fact, the more indefensible it appears.[2] The hypothesis which is usually employed to account for it, is the same as that which has been already refuted in considering

[1] Tota fere Græcia ante Deucalionem vocata fuit Pelasgia. — *Montfaucon, Dissertatio de Priscis Græcorum et Latinorum Literis*, 557.

Thessaly, which was more peculiarly Pelasgia, contains many very remarkable tumuli, which were not sepulchres merely, as Clarke supposed, but owed their origin to the same system which procured the name of Πελασγικον Αργος for Larissa, which, like the citadel of the same name at Argos, stood upon a high rock. — *Clarke's Trav.* vii. 348.

[2] Voeser, in his Voyage de la Grèce, accounts for the floods of Ogyges and Deucalion in a way which makes them floods only by an accumulation of water in certain basons, and not at all by its bursting through the barriers that confined it. Bœotia and Thessaly were lakes, which discharged their waters only through subterraneous channels, which being choked up with mud and falls of earth, the country behind was inundated; but how the present passage was opened for the rivers he does not explain; nor why, if there were subterraneous channels for the rivers, there should be any lakes at all.

the Samothracian deluge; but, I trust I shall not seem to be travelling too much over the same ground, if I resume the argument here at greater length; for a French writer, who has taken much pains to consult all authorities, except that of Moses, the oldest of all, has fallen into strange inconsistencies, geological and chronological, by conjecturing, not only that a volcanic eruption from the Cyanian isles opened the passage through the Bosphorus, which is fifteen miles in length, but that the earthquakes accompanying it separated Olympus from Ossa at the distance of more than 300 miles, and so gave a passage to the Peneus.[1] M. Olivier has described the banks of the Bosphorus on both sides, through an extent of several leagues, and he certainly states them to be of volcanic structure.[2] But no geologist will admit the agency of recent volcanoes in their formation; for the rocks are Porphyry and Trap, containing Jasper, Cornelians, Chalcedonies, and Agates. This is exactly the description of the rocks near the source of the Coquet in Northumberland, belonging to the Cheviot range; and yet no one ever dreamed that they were symptoms of postdiluvian volcanic action.[3] In the next place, even granting

[1] Géographie Physique de la Mer Noire, par A. Dureau de la Malle. Paris, 1807, p. 197. 211.

[2] Olivier, tom. i. p. 69.

[3] If it was not postdiluvian, it is nothing to the purpose; but previous to that period he is welcome to as many volcanoes as he chooses to imagine: they will not affect the present question at all.

what it were ridiculous to suppose, that these rocks were the production of a recent volcano, still it is not very obvious, how so long a passage could be opened through them, merely by a fresh eruption. They might indeed be closed by a stream of lava, more prodigious than any on record; but in that case, a vast temporary inundation must have been occasioned behind, in addition to that which would result afterwards from the removal of the mass, if such a thing were possible; for the level of the waters would be raised till they found a vent somewhere.

But this is in direct opposition to another part of his hypothesis, which assumes that till it broke loose in the time of Deucalion, the Euxine had always occupied an extent nearly equal to that of the Mediterranean[1]: but in consequence of the vast weight of water which they had to sustain, the banks of the Isthmus gave way, and the coasts of Asia and the plains of Samothrace were inundated.[2] But to state only a few of the objections

[1] Pallas states, he says, that towards the north and south, the Euxine has undergone considerable changes, p. 162. He must mean the Caspian; for in another place, he himself says, that the southern coasts being chiefly formed of calcareous rocks, cannot have been much altered. Again, he says, that the two seas once communicated, not only by the channel of the Manytch, but by reaching up to the point where the Don and Volga almost meet, p. 167.; but how is this to be reconciled with his statement that the level of the former is ten toises above the latter, p. 264.?

[2] It is not very easy to make out his meaning. His words are, En effet, la mer dans le Pont Euxine avait la forme d'un lac immense, jusqu'à ce qu'il fût rempli par les eaux qui s'y jettent, au point, que débordant de tous côtés par la quantité d'eau qu'il contenait, il vint tomber avec violence extrême dans l'Hellespont, et de là

that rise up against such an hypothesis: —1. The mass of waters continually added to the Euxine by the many large rivers that feed it, must from the very first have found their passage through the lowest of the valleys intersecting the hills that surround it, and worked themselves channels which would gradually lower its level; and it is evident, that other causes are quite sufficient to account for

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submergea beaucoup de côtes de l'Asie, et fit une mer d'une grande partie des plaines de la Samothrace, p. 211. If it ran over on every side, how came it to fall with such extreme violence into the Hellespont? nay, how got it there at all? I have endeavoured, however, to express what I suppose he meant.

Messrs. Parrot and Engelhart have discovered that the Caspian Sea is 334 feet below the Mediterranean; and Humboldt, Rose, and Hoffman have shown, that the depression extends to a territory of about 18,000 square leagues in surface. Since then the Caspian is 320 feet below the level of the Euxine, if to that amount be added the height of the intervening land, over which the waters must have flowed if the two seas were joined, and that height can scarcely be estimated at less, it would be a curious calculation to find out how large a portion of the continent would be buried under 100 fathoms of water. — *Forbes and Conybeare in Reports of Phil. Assoc.* p. 230. 394.

With respect to the earthquakes and volcanoes, M. Pertusier tells us that a geologist who has studied the subject on the spot denies that there has been any revolution of nature at the Cyanean rocks, which are at the northern extremity of the Straits.—*Pictur Promen.* p. 5.; and another writer who has examined the localities is of opinion that the two sides never were united: "The distance from the Symplegades to the other extremity of the Bosphorus, Chalcedonia Point, is twenty miles. The average depth is from thirty to forty fathoms, ten more than the bottom of the Euxine immediately outside. This invalidates the opinion of Strabo and Polybius, that the Euxine was formerly a lake. The waters that are poured into it must in a very short space of time have made for themselves a passage without the aid of an earthquake, and that passage would rather have been over the lowland twenty or thirty miles to the north of the Bosphorus. The opposite character too of its shores in feature and productiveness strengthens the idea that they never were nearer related than at present." — *Slade's Records of Travels*, i. 147.

any diminution of its extent, since, by his own acknowledgment, the sea of Azoph, has, since the time of Herodotus, diminished $\frac{5}{6}$, the Caspian $\frac{1}{3}$, and the Euxine itself was, at that period, thirty leagues less than in the days of Xerxes: and yet nothing of this has been effected by any violent disruption of its banks. 2. There was a double barrier to be surmounted; for why was the Hellespont to be open more than the Bosphorus? 3. Fifteen miles of rocks would not easily give way all at once in one narrow line. 4. The rock is in its own nature one of the hardest and strongest. Tournefort was so sensible of this, that he supposes the space between the rocks to have been filled up with earth, which the waters gradually dug away[1]; a gratuitous assumption, and of a very incredible complexion, to fortify an improbable conjecture; for it has been already shown that there is no probability in favour of a Samothracian deluge. Why were the effects so entirely local? Why confined to Samothrace, a locality so ill selected? for every island in the Egean should have spoken the same language. Philo, indeed, speaks of Rhodes and Delos having once disappeared under the water; but considering the distance of Rhodes, that is too much even for M. Dureau de la Malle to connect with Deucalion's deluge. He remarks, with much simplicity, on this fact:—"J'avoue, que la submersion de Rhodes

[1] Voyage au Levant, tom. ii. p. 124.

m' étonne beaucoup."[1] But the chronological objection to his hypothesis is the most fatal of all. He fixes the event in the year 1529, B.C.[2] Now the unanimous evidence of antiquity declares, that some centuries before that time, the Argonauts had sailed through the Bosphorus into the Euxine. Whatever obscurity, at least, may hang over the details of their expedition, there is no reason to doubt the reality of their existence, and their voyage; but yet, the Arundel marbles, which are the oldest record of dates, except the Bible, and go back to the year 1582, before Christ, do not go back far enough to include any of their names. Arctinus, the disciple of Homer[3], relates, that when the Arcadians, or Pelasgi, flying from the deluge (he must mean from the persecution of those who commemorated it), established themselves in Samothrace, Dardanus had instituted there the worship of the Dii magni, *i. e.* the Cabiri. He imparted the secret of the mysteries to his brother Jasius, who initiated Cadmus, the founder of Grecian Thebes.[4] The latter part of this state-

[1] Géographie Physique, 223.

[2] We know positively, says he, that in 1541, B.C. Deucalion passed into Thessaly with a colony of Dryopes, Curetes, &c. What! when Thessaly was all under water — one vast lake! The whole speculation is a worthy companion of another in the same author, according to which the Mediterranean was originally a small lake, till the ocean burst through the Straits of Gibraltar. Still it lost more by evaporation than it received till the dyke was broken down by the Cyanic volcano, and the Euxine brought to it the tribute of six of the greatest rivers in Europe, p. 368.

[3] So he is considered by Suidas and Tzetzes, on the authority of Artemon of Clazomenes.

[4] Dionys. Halicarn. i. 28.

ment reveals the whole secret. The Samothracian deluge was altogether mystic: else it were most extraordinary, that the Arcadians should fly from the deluge to the very place where its effects were most felt; and the Arcadians were evidently Arkites, who obtained their name from Arcath[1], which is said to have been one of the first cities built after the deluge. Arca was the name of a town in Decapolis; and the palace of the Persian king is, to this day, called the Ark[2]: and the Greeks were in the habit of using Archæ to express the origin of things, and to designate anything ancient by the term Archæan.

But the Arcadians are also called Apidanëes; a word which combines two, both applicable to the Greeks in general; for Homer makes Nestor, Menelaus, and Ulysses all come from the Apian land[3], the land of Apis, where the Abi or Fathers were worshipped like the Pitris[4] by the Hindoos. Eustathius says, that all Peloponnesus was called Apia from one Apis, who inhabited Arcadia.[5] But the Greeks were also Danai[6] from

[1] Theophilus spells it both Ἀρκαθ and Ἀρχαθ. — *Ad Autolyc.* ii. 206.; and thus Ἀρκαῖος became Ἀρχαῖος, and Ἀρκὴ Ἀρχὴ.

[2] Author of Hadji Baba.

[3] Iliad. α. 270. γ. 49. Od. η. 25.

[4] Pitris is evidently πατερες.

[5] As evidence of this he cites some lines from Arrian:

Κλυτὸς Ἀπὶς
Ὃς ῥ' Ἀπίην ἐράτιζε, καὶ ἀνέρας Ἀπιδανῆας. — *Hoffman.*

Apis Argivus a poetis Jovis nomine celebratus. — *Voss. de Orig. et Prog. Idololatriæ*, p. 103.

[6] Timeo Danaos. — *Æn.* ii. 49.

Danaus, who was one with Hercules, the man of the ship; for his daughters were Belides, the daughters of Belus; and the fiction of their punishment, as we have already seen, was the Sabian condemnation and ridicule of the Arkite priestesses, who were always filling their urns in vain. The Arcadian cup therefore already mentioned, was that ship of Hercules, which appears to have had its festival in the Roman Calendar, as well as the ship of Isis [1], and the Trieris of Ammon; for the Romans received Hercules as a deity from the Arcadians and Pelasgi. [2] And therefore when Lycophron makes Cassandra prophesy that Achilles shall enter the cup of Bacchus [3], the golden vessel which he gave to Thetis, when he took refuge in the sea [4], it is impossible not to suspect that a sly insinuation is here conveyed of a truth unacceptable to the pride of the Greeks, and that Achilles actually ran away in a ship, and that the lamenta-

[1] See Gruter's Inscriptions. Certus dies habetur in Fastis, quo Isidis navigium celebratur. — *Lactantius de Fab. Rel.* l. i. c. 11.

[2] Censeo non esse alium (Sancum) quam Herculem, quem Romani ab Arcadibus et Pelasgis accepere. — *Voss. de Orig. &c.* p. 89.

[3] Κρατῆρα Βάκχου δύσεται. — *Cassandra*, p. 273.

[4] Stesichorus apud Scholiast. in Hom. ψ. 92. Homer calls this golden cup (χρύσεος ἀμφιφορεὺς) a σορὸς. Ibid. A vessel like that which carried Apis, or Osiris. — An idol called Stufo on the mountain of Staufenberg is supposed by Leibnitz to have been Bacchus, because Stauf signified in old German a cup, or vessel. With what vessel this genius of the mountain was really connected, it is easy to conjecture both from his abode, and from the place of his retreat; for after maintaining a long struggle against the missionaries of Christianity in defence of his oracle, he withdrew into a cavern, his mystic cell — das Stufenloch, or Staufenhöhle. — *Hertha. von Carl Barth.* p. 52.

tions of the nymphs were for his inglorious retreat. Many persons have borne the name of Achilles, and among them perhaps one of the warriors at the siege of Troy. But it is not a name without a meaning: it signifies the Mighty One[1], and so is equivalent to one of the Cabiri, the well known denomination of the Noachidæ. It is obvious, indeed, that some mysterious notions must have been associated with the name, some greater importance than ever belonged to Homer's hero, when we find it not only in Sicily, and in Laconia, and in Bœotia, but appropriated also to two islands in the Euxine; one at the mouth of the Danube, still called Chilia[2]; the other at the mouth of the Borysthenes[3], where a temple was dedicated to him, which was regarded with more than usual of superstitious awe.[4] Moreover, the Sigean shore, on which the monument called his Tumulus was raised, is remarkably connected with Diluvian myths: there Neptune in his wrath was

[1] From the Hebrew Chil, חיל, virtus, vires. אַחֲלַי, אחל. Sunt qui à חָלָה, precatus est, deducunt: hinc exponunt preces; ali beatitudines; alii perfectio. — *Castell. Lex.*

[2] Est Achillea apud Ptol., Paus., et Max. Tyr. insula, et urbs, ad ostium Istri — vulgo Kilia. — *Vide Steph.* and *Hoffman.*

[3] Fuit etiam Achillea insula Sarmatz: Europ: ante ostia Borysthenis; quæ et Macaron, et Leuce, et Heros, ut quidam volunt, dicebatur.

[4] Κεῖθι δ' Ἀχιλλῆος τε καὶ Ἡρώων φάτις ἄλλων
Ψυχὰς εἰλίσσεσθαι ἐρημαίας ἀνὰ βήσσας.

*Dionysius.*

In hac Tauricâ insulâ Leuce sine habitatoribus ullis Achilli dedicatur, aiunt non sine discrimine vitæ illic quenquam pernoctare. — *Ammianus*, l. xxii.

said to have covered the fields with his waves, and to have given the land all the appearance of a sea.[1] There was the seat of the Samothracian Dardanus, and Ida, the counterpart of Meru, or Mandara; and there the great sea serpent was vanquished, like Typhœus, by a huge rock launched against him by Hercules in spite of his enormous folds. Quintius Calaber, therefore, was perfectly right in assigning to Achilles equal honours with Dionusus and Hercules: for both of them had as much right to the Tumulus, or diluvian mount, as he.[2] It is not, however, merely by designating a ship the Cup of Dionusus, that Lycophron has shown his knowledge of Arkite mysteries, analogous to those of India: in another passage the parallel runs far closer. It is a passage of extreme perplexity to those who look not below the surface. He says, that Hercules wounded with a heavy arrow his second invulnerable mother Juno.[3] Juno his mother! how can this be? to salve the matter, one of

1 Inque freti formam terras convertit, opesque
Abstulit agricolis, et fluctibus obruit agros.
*Ovid. Met.* l. xi. fab. 6.

2 Ἀμφὶ δὲ τύμβον
Ἀργεῖοι καὶ σῆμα πελώριον ἀμφεβάλοντο
Ἀκτῇ ἐπ' ἀκροτάτῃ παρὰ βένθεσιν Ἑλλησπόντου.
*Quint. Calab.* l. iii. 736.

It was built close to the sea at the extremity of the point, and it was, like the tower of Babel, intended for a *shem* or σημα. — *Valer. Flac. Argonaut.* ii. 533.

Οὐ γὰρ ὅγε φθιμένοισι μετέσσεται, ἀλλὰ θεοῖσιν
Ὡς ἠὺς Διόνυσος ἰδὲ σθένος Ἡρακλῆος.
Ibid. 768.

3 Ὁ δευτέραν τεκοῦσαν ἄτρωτον βαρεῖ τύψας ἀτράκτῳ στέρνον. v. 39.

the mythologists pretends, that Juno suckled him.[1] What! when she sent the serpents into his cradle to destroy him?[2] But if she was wounded, how was she invulnerable? No wonder the critics are at fault, if they search not for the esoteric meaning. His second mother was the ark; and she was not only invulnerable, but unwounded in any sense; for the opening in her side was only the opening of the door. But inasmuch as she was the ark, she was also, in a secondary sense, the mystic cell in a rock, and then the blow aimed at her side is the same blow which wakes the giant of the Hemavunta mountains: for the two words, usually interpreted a heavy arrow, or dart, are capable of another application; for one expresses a mast, or a vessel, and the other is the Egyptian sacred ark.[3] The equivocal signification of these words may furnish a clew to explain the fable of Omphale, whom Hercules, the son of Alcmene, served for a year; that is, for a length of time, which, as it was the period of confinement in the ark, so it was at least the nominal period of initiation in Arkite mysteries: for the term which is usually interpreted an arrow, in Lycophron, signifies also a distaff.[4] And the diluvian mount was considered

[1] Eumolpus de Mysteriis. Natalis Comes, Mythologia, l. i.

[2] Pind. Od. Nem. i. Σπερχθεῖτα ϑυμῷ, πέμπε δράκοντας ἄγαρ.

[3] Ἄτρακτος. Mali nautici pars super antennam. — *Scap. Lex.* But it may also be derived from the Celtic Arthrac, a Ship. Βαρις is the Egyptian Bari scarcely altered.

[4] The distaff is frequently seen in the hands of men all over the Hedjaz.— *Burckhardt*, p. 243. It is not surprising, therefore, that this mistake should have been made.

umbilicus terræ, not only because it was the centre of the world, and the point of connection with its former parent, but also because it was supposed to bear the same relation to the circumference of the earth, as the point in the umbo or boss of a shield bears to the rest of its area. Upon this principle the Chinese, who, like most other nations, have localised in their own country the theatre of deliverance from the deluge, have founded their conclusion, that the mountain of China, on which the remnant of the human species was saved, must be the highest in the globe.[1] The ancient Bacchanals mingled both ideas in their emblematic offerings, which consisted of cakes partly in the form of a pyramid, and partly with raised bosses in the centre, marked with a spiral line[2] in imitation of the diluvian serpent. Hence Omphale is, with great propriety, reported by a Latin poet to have been dipped in the Gygean or Ogygian lake[3]; for that Gyges and Ogyges were the same, there can be no reasonable doubt. M. Gebelin asserts, that in the Celtic and Oriental languages, Go, Gou, and Gov signify a country bordered by water[4]; and not only in Sanscrit is Ogha, water[5], but, according to Bannier, in Western mythology, Ogoa was the god of the seas. He was adored by the Carians at Mylossus; and the sea was said to pass under his

[1] Peter Dobell's Travels in China, ii. 282.
[2] Deane on the Serpent, p. 179. [3] Propertius, l. iii. Eleg. 11.
[4] Monde Primitif, situé le long des eaux.
[5] Wilford in As. Res. vii. 321.

temple, and sometimes to overflow it.[1] The year of servitude, or initiation, was imposed on him as the suitor of Iole by her father the Eubœan prince. And by examining the etymology of her name, we shall easily discern to what class of religionists her family belonged. Iul in Hebrew denotes Strength, Valour[2], of which Hercules was the representative. But its meaning in Chaldee, which is probably older, was, the Beginning[3]; and Iole is an allusion to the first parents of the present race of men. The same word has been twisted into a variety of shapes by those various tribes, who are most tenacious of ancient notions and expressions. In our own country it became Yule, a name for Christmas, still retained in the north of England, but evidently implying the beginning of the year; the commencement of the sun's return from the winter solstice. In Hindostan it is Huli, or Hulica, the beginning of the Indian spring[4]: and this accords with the tradition, which made Noah leave the Ark in the month of April.[5] In western Europe, though the name has been transferred to the beginning of the modern year, yet the same rites are still retained, as in the Eastern Huli. Sending simpletons on idle errands is a ceremony at that

[1] Pausanias.

[2] אוּל Heb. Fortitudo.

[3] אַוִּל, Chald. Principium. اوايل Aoil, Awail, Primi, Præcipui, Majores. Hence the French Aieul, Grandfather.

[4] As. Res. iii. 258. and viii. 87.

[5] Georg. Cedren. Histor. Compendium.

period among all ranks of Hindoos, exactly similar to our custom of making April fools[1]; and the diversion of scattering coloured powders on the clothes of passers by in the streets bears a close resemblance to the pelting them with sugar-plums in Rome at the commencement of the Carnival. If, indeed, it be true that, viewed astronomically with respect to its position in the sidereal year, the Huli is a moveable festival, which falls out differently between the time of the sun's arriving at the end of Aquarius, to the 15th of Pisces[2], it must be granted that it has no connection with the equinox; but, on the other hand, since Phagun, or Phalgun, has taken its station as the first month of the ordinary year in the Hindu calendar[3], the name of Phalguntsava, or the festival of Phalgun, shows that the commencement of the first postdiluvian year was the subject which it commemorated.

In Bœotia, the country of Thebæ, or the ark, where every thing was Ogygian, that is to say, archaic and diluvian[4], the name of the Hindoo festival was given to a city, where, doubtless, Arkite rites were peculiarly observed; for it can scarcely be a mere coincidence, that it was situated on a

[1] Moor's Hind. Panth. p. 157.

[2] Ayeen Akbery, i. 307.

[3] They divide the year into three parts, beginning with the month of Phagun. Ibid. 267.

[4] Σοὶ δὲ, τέκνον, τόδ' ἐλήλυθε
Πᾶν κράτος Ὠγύγιον.
*Sophoc. Philoc.* 143.

Where the Scholiast explains Ὠγύγιον to be τὸ ἐξ ἀρχῆς.

lake called Hulica.[1] In Bithynia, too, there was a Hulee or Hylæan lake, where the same allusion may be inferred; for Hylas was the name, not only of the lake, but of a river too[2], which, as it washes the city Prusias, is the Rhyndacus, famous for serpents[3], and flowing from Olympus, the mountain of the gods, which seems to be only a transposition of Omphale, — Iol Omphi, the ancient or ancestrial oracle. It is evident that Hylas was a mystic name; for there was the residence of Hylas[4], the favourite, and some say the son of Hercules, and of the aquatic nymphs, who carried him away. Solinus says, that in his days, the people continued annually to go round the lake, and call upon Hylas; but Salmasius observes, that he was mistaken: it was not round the lake, but on the tops of the mountains, that this rite was observed[5]: and Propertius describes the scene under the brow of the mountain Arganthus[6], which seems to be

[1] Ὃς ῥ' ἐν Ὑλῃ ναίεσκε μέγα πλούτοιο μεμηλὼς
Λίμνῃ κεκλιμένος Κηφισίδι. *Hom. Il.* ε. 709.

Strabo says, that Homer here does not speak of the lake Kopais, as some think, but τὴν Ὑλικὴν προσαγορευομένην, ix. 408.

[2] Solinus Polyhistor, p. 52.

[3] Pomponius Mela, c. 19. He says the serpents took refuge from the sun in its stream, and forced the birds to drop into their mouths. It is evident they were diluvian serpents, who succeeded in obtaining sacrifices in that country.

[4] Hylas lacus, in quo resedisse credunt delicias Herculi Hylam puerum, nymphis rapinam, in cujus memoriam usque adhuc solemni cursitatione lacum populus circumit et Hylam voce clamant, p. 52.

[5] Plinianæ Exercitationes in locum. Strabo says, it was called ὀρειβάσια θιασευόντων.

[6] Hic erat Arganthi Pegæ sub vertice montis
Grata domus nymphis humida Thyriasin. p. 617.

derived from the Indian Argha. In order to reconcile these accounts, we must infer that the place where the rites of Hylas were so much celebrated, was near the top of Olympus, where a pool was formed by the fountain of Rhyndacus. Such is exactly the sort of spot which the Arkites would have selected for their worship; and no one can imagine that the absurd fiction of the Greeks would account for a solemn rite so long and punctually observed. But there is yet another place, denominated Hylæan, which might be attributed to the wood that grows upon it, if it were not so much connected with Hercules and his rites. Herodotus relates two anecdotes concerning Hylæa, the one fabulous, the other historical; but both tending to prove, that it derived its name from no profane or ordinary source. In the first place, Hercules, when he had lost his mares, while he was sleeping on the ground in his lion's skin, recovered them from Echidna, to whom he united himself in a cave in Hylæa.[1] She was the mistress of the place, half woman, half serpent; and she was the mother of Scytha, who was recognised as the son of Hercules by his bow, and his golden cup: in other words, she was the Priestess of the Scythian Arkites; for Strabo describes the spot thus: — there is a promontory of small extent, a place at the mouth of the Borysthenes, with a grove on it, called the sacred grove of Achilles[2], which it has been already shown was

[1] Herodot. Melpomene, Sect. 10.

[2] Ἄκρα τοῦ Ἀχιλλείου δρόμοι, ψιλὸν μὲν χωρίον, ἄλσος καλούμενον

a mystical term equivalent to Hercules. Here, perhaps, he received the oracle, which Sophocles mentions, from the mountain-loving Selli [1], whose cells were in the ground, and of whom it has been shown, that they were Arkites. But Hesiod enters more at large upon the History of Echidna. He says she was intimately connected with Typhon, and the mother of Hydra, Cerberus, and Chimæra; all partaking of the nature of the Typhonic serpent; and she lived in a hollow rock, and was the daughter of Ceto, the monster of the sea.[2] Upon the same principle Lucian, who repeats many ancient myths in his True History, for the sake of turning them into ridicule, mentions among others that Hercules was, during nine months, confined in the body of a Cetus. In the next place, Hylæa being a spot so appropriate for the purpose, and anciently devoted to it, when Anacharsis returned from Cyzicum, an island in the Propontis, he instituted there, or rather restored, the rites which he had been accustomed to see performed to the mother of the gods [3]; and for that reason was put

ἱερὸν Ἀχιλλέως· εἶτα ὁ Ἀχίλλειος ὄρυμος ἀλιτερνὴς χερρόνησος — ἀμμώδης, ὕδωρ ἔχουσα ὀρυκτόν. In the middle of the Isthmus there was a hill, αὐχήν, vii. 307.

1 Ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθὼν ἅλσος εἰσεγραψάμην.
*Trachin.* 1182.

2 Hesiod. Theogon. 304.

3 Τύμπανόν τε ἔχων καὶ ἐκδησάμενος ἀγάλματα. — *Herod.* iv. 316. as ἐκδησάμενος gives no good sense, it has been supposed that the true reading is either ἐκδυσάμενος, or ἐκδημησάμενος; either of which would justify my version.

to death by the votaries of the images which he expelled. The only particular of those rites mentioned, is a Tympanum, which signifies a Staff[1], though also used for an instrument of music. But it was doubtless a pillar, such as the Arkites were used to raise; like that near Benares, which is called the walking staff of Siva. The gods of these people were their first ancestors, and, consequently, the ark, from which they issued forth to replenish the earth, was mystically their mother; and on this account, among the principal nations of the ancient world, a ship became the object of divine worship. Aristides mentions that at Smyrna, upon the feast called Dionysia, a ship used to be carried in procession. At the Panathanæa, the sacred ship was carried to the temple of Damater, at Eleusis.[2] Upon Mount Albanus in Latium, a sacred ship was reverenced, which Dion Cassius calls the ship of Juno, or Hera.[3] This ship, says Heeren, is often represented both upon the Nubian and Egyptian monuments, sometimes standing still, and sometimes carried in procession[4]; but never any where except in the innermost sanctuary. On the great temple of Carnac, the holy ark of Ammon is seen on the river fully equipped, and towed along by another[5]: this is the festival alluded to by Homer.[6]

[1] Τύμπανδν, baculum.
[2] Aristoph. Hipp., 563. Bryant's Analysis, ii. 223. 446.
[3] Lib. xxxix. p. 62.
[4] Reflections on the Ancient Nations of Africa, by A. Heeren, ii. 409.
[5] Vol. i. p. 304. [6] Il. i. 423.

At Asseboa there are two monuments, on one of which the king is seen kneeling at his devotions before the sacred ark; on the other he is approaching to offer frankincense before it. This is the Baris already mentioned — the ship of Isis or Damater.[1] Iolaus is another mystic name derived from the same root, and given by the son of Alcmena to his nephew and associate, who, being neither king nor conqueror, neither the chief of a tribe nor the head of a family, it is obvious that he could have no connection with religious rites, except on account of the name which he had assumed.[2] When therefore we find that altars and temples were raised to him, and a festival denominated Ioleia[3]; and when we find that in the treaty between Hannibal and the Macedonian king, in the second Punic war, he is invoked to witness it, in company not only with Hercules, but with the other oceanic deities of Carthage, Triton and Poseidon[4], it is impossible to avoid the conclusion, that the term had some sacred import, wholly independent of the individual, and previous to his assumption of the name. Accordingly, it may be interpreted, "The ancient rock;" and perhaps the extraordinary virtue of the arrows of Hercules, in the case of Philoctetes, may be ascribed to a misconception of the

[1] Diod. Sic. mentions the Baris, l. i. 87. Herodotus, l. ii. c. 96. Eurip. Iphig. in Aul. v. 297. Æsch. Pers. 151.

[2] He was worshipped by the Thebans. — *Anton. Liberalis*, c. 29. and at Athens. — *Pausanias in Atticis.*

[3] Festo illius certamen, Ιολεῖα, initum. — *Pind. Schol. Isth. Od.* 4.

[4] 215. B. C. Polybius, ii. 598.

meaning by the superficial Greeks, who sought for it in their own language. They took it for the Arrow rock, deceived by the similitude of the word[1]: and it must surely be something more than a mere fortuitous coincidence, that the Druidical pillars near Boroughbridge in Yorkshire, have from time immemorial obtained the title of the Devil's Arrows. The story of that Robinson Crusoe of antiquity, living alone in his rocky cell[2] on an uninhabited island for ten years, is manifestly fictitious. The groundwork seems to have been this: — he had quarrelled with the leaders of the Grecian army, on a question of religious rites; for Ulysses complains, that the noise which he made, interrupted their sacrifices. Therefore he was left behind in Lemnos. But though the scene of the drama when he was to be fetched away again was necessarily that island, yet the poet shows plainly enough, that the residence of Philoctetes is described with reference, not to its natural, but to its mystical character; for naturally, Lemnos is flat and fertile, and has some tolerable harbours. But the island of Philoctetes was a barren, inaccessible rock[3], destitute of harbours, and untrodden by man. It was a lofty and steep rock; for he threatened to destroy himself by throwing himself headlong from the summit: it was a solitary rock; for he was out of the reach of all assistance: and

[1] From Ἰὸς and λᾶας.

[2] Πετρίνη κοίτη. — *Philoct.* 161. He was therefore like the χαμαικοῖτοι Σέλλοι.

[3] Sophoc. Philoctet. 2. καταῤῥῶγες πέτραι, 960.

it was barren; for there was nothing in it to tempt any one to touch there, and no one went near it, unless driven upon the coast by stress of weather.[1] Neither could the arrows in the possession of Philoctetes be literal arrows[2]; for even granting the greatest possible licence to poetic fiction, it is hard to see in what way, viewed as implements of war, the success of the siege could depend on them; and certain it is, that the capture of the city was not effected, nor accelerated by his presence. But instruments of religion have always been supposed to exercise a fatal influence upon the destinies of states, like the ark of the Israelites, and the statue of Minerva, which Ulysses had already stolen from the Trojans.[3] It is most likely, therefore, that the arrows were not weapons, but objects of worship; and considering the place from which they came, the person to whom they had belonged[4], and the circumstances under which they were first left behind, and afterwards sought for by the superstitious Greeks, we may conclude that they were sacred stones, like the Shalugramus of the Hindoos.[5] The last point to be mentioned

[1] Sophoc. Philoctet. 305.

[2] The words used are Ἰὼς, which, in the oblique cases, makes Ἰῶ, the moon, or βέλος, Belus, or ἄτρακτος, malus navis, but never ὀϊστὸς.

[3] Signum fatale Minervæ.
*Ov. Metam.* l. xiii.

[4] quo successore sagittæ
Herculis utuntur. Ibid.

[5] The Shalugramus are black stones mostly round, and more frequently worshipped than the Linga. — *Ward's Introduction to the History of the Hindoos.*

is especially worthy of consideration. Sophocles ascribes the sufferings of Philoctetes to the wrath of the incensed Chryse.[1] The wound, however, was manifestly not physical, but moral; for although the Lemnian earth was considered an infallible antidote for the poison of a viper's bite[2], yet Philoctetes remains there ten years without that cure, which he obtains immediately upon rejoining the Grecian army. Homer attributes the pestilence, which laid waste that army, to the anger of Chryses, whom Agamemnon had dishonoured. Now in Homer Chryses was the priest of Apollo, or the sun.[3] In Sophocles therefore Chryse was, no doubt, his priestess, and in either case the offence consisted in preferring Arkite rites. For Neptune assisted the Greeks, and Philoctetes had built an altar to Hercules on the shore. Nor could he have any other motive for landing on such an island as the dramatist describes, except for the purpose of fulfilling its sacred rites. Accordingly, he was left sleeping, or reposing, on the lofty or hollow rock.[4] It may be said, that if the Greeks had been Arkites, they would not have abandoned Philoctetes; but the influence of the rival factions might prevail at different times. Nine years had elapsed before the priest of Apollo makes his appearance; but in the tenth, the God is offended with the army: Neptune sides with them, and the arrows of Hercules are sent for.

[1] Τῆς ὠμόφρονος Χρύσης, 175.
[2] Eustath. in lib. ii. Iliad.
[3] Hom. Il. i. 11.
[4] Ἐν κατηρεφεῖ πέτρῳ. 275.

In like manner Troy also was successively subject to the domination of rival priests. It was founded by Dardænus, the Arkite, who took upon himself the character of the man preserved from the deluge in an ark near a mountain, which he called Ida, abounding in water; and as it is the tendency of mankind always to bring down religion to their own level, so the lofty Ida being inconvenient for sacred rites on account of its height, a mimic mountain was raised on the Sigean plain, called the monument, or mound of Ilus[1]; for Ila as well as Ida, in Sanscrit, signifies the earth[2]; that earth, namely, which first appeared above the waste of waters, like a small rocky island. Afterwards, when Laomedon ascended the throne, it was settled, as it were, upon a new foundation, for both the rival sects were admitted; and he

[1] Superstition multiplied these Arkite temples with remarkable profuseness. Kûshûnly Tépe is a conical hill at the base of Ida, with the Scamander or Mender flowing at its foot. About half way up this immense cone are ruins of temples and baths; and upon the summit an oblong area, six yards long by two broad, enclosed by rude Cyclopian stones. The top is covered by a grove of oaks, and round them are stones ranged like what we call in England Druidical circles. What is now called the tomb of Ilus is another high conical tumulus, of very regular structure. But Aia in Greek being the earth, it is very probable that the Aianteum was originally the tomb of Ilus; for there was nothing in the character of Ajax to attract the veneration which that tumulus obtained; but Ilus is called by Homer the Divine and the Ancient; and the mound was a μέγα σῆμα, and had a στήλη upon it. — *Iliad.* κ. λ. ω. And Clarke affirms, that religious regard for that hallowed spot continued through so many ages, that even to the time in which Christianity decreed the destruction of the pagan idols, the sanctity of the Aianteum was maintained. Alexander performed rites, and made offerings there. — *Clarke's Travels*, iii. 107—167.

[2] As. Res. vii. 318.

promised, as Hyginus relates, to sacrifice both to Neptune and Apollo. In this promise he failed: and a pestilence which followed soon after, being attributed to the wrath of Apollo, the worship of the sun seems to have obtained the predominance, and at last, in the course of the Trojan war, it may be inferred, that the rival sect was almost excluded. The punishments said to be inflicted by Neptune are manifestly distorted accounts of Arkite ceremonies, and the subjects represented in Arkite mysteries. Of the latter sort, is the deluge, of which he is reported to have been the cause[1]: of the former, is the annual exposure of a virgin to the fury of a sea monster; for the ark being considered the mother of mankind, it was often represented by a female figure committed to the floods. Thus, on the banks of the Ganges, under the name of Dourga, a richly decorated figure is thrown into its waters at the commencement of the lunar year[2]; and in Egypt, at the rising of the inundation, it is still the custom to raise a column of earth in the dyke (before it is cut), called the Virgin, and on this they throw chaplets of flowers, which, along with the virgin,

[1] Non impune feres, rector maris inquit: et omnes
Inclinavit aquas ad avaræ littora Trojæ.
Inque freti formam terras convertit: opesque
Abstulit agricolis, et fluctibus obruit agros.
*Ovid. Metamorph.* l. xi.

[2] Moor's Hindu Pantheon, p. 156.: in the month Aswina, at the autumnal equinox.

are soon carried off by the flood.[1] The rescue, therefore, of Hesione by Hercules signifies either the correction of a custom which had irregularly crept into those rites, or the suppression of them altogether by those worshippers of the sun, who claimed Hercules for their own property; for so Perseus also rescued Andromeda.[2] Nor was this the only instance in which the actions of the one have been attributed indifferently to the other. Antigonus Carystius mentions a strange story, that Hercules, being asleep in the country of the Rhegini, and disturbed by grasshoppers, prayed that they might become mute[3]; and, in Seripho, the same story is related of Perseus and the frogs. He adds, that some attributed it to Hercules, and others to Perseus. The grasshoppers and frogs, thus silenced, were doubtless the priests of the opposite party. Similar religious differences furnish a key to explain much that occurred in the Trojan war, notwithstanding the air of romance which has been thrown over the whole of it by the poet's art. Some curious particulars of ancient

[1] Madan's Travels, i. 325.

[2] St. Jerome relates that in his time, the rock and the ring to which Andromeda was bound, still continued to be pointed out at Joppa. He who can believe the story of Pausanias, that the waters of a fountain, in which Perseus washed off the blood of the monster, were ever after red on that account, may believe the rest of the fable too; but the real origin of it becomes sufficiently apparent, when we learn that, according to the traditions of the country, Joppa contains the sepulchre of Noah: the castle is in an island, and the rock contains cells. — *Chateaubriand*, i. 357.

[3] The grasshoppers become ἀφώνοι; the frogs, οὐ φθέγγονται. — *Antig. Caryst. Historiarum Mirabilium Collectanea*, c. ii. and iv.

tradition respecting Helen, have been accidentally preserved. Lycophron having stated that she was produced by a Torgos that walked upon the waters[1], Tzetzes remarks upon it, that Torgos is properly a vulture, but it is here put for a swan, one animal instead of another; for Nemesis, the daughter of Oceanus, had the shape of a goose when she received the embraces of Jupiter in the form of a swan. She laid an egg in a marsh, which Leda found, and deposited in an ark; and from this egg Helen was born. Here is a great jumble of images and relationships; but one thing is very clear, — that Helen has a mystical parentage assigned to her.[2] She was the progeny of Vengeance executed by the Ocean; for in Eastern phraseology, the effect is often called the daughter of the cause. She was the offspring of aquatic parents, and walked or floated on the water, like a ship: she was like an egg laid by water birds in a spot surrounded by water; and, finally, she had

[1] Ἦν τόργος ὑγρόφοιτος ἐκλοχεύεται — *Cassandra.*

[2] On some altars laid bare by the receding of the tide at the island Walchern in 1647, an inscription was discovered to the goddess Nehalennia. This was a votive altar in acknowledgment of deliverance; and Barth suggests that her name was derived either from the Syriac Nehalin, signifying waves, or from the Greek words νέα ἑληνη, *i. e.* Selene; for the aspirate is often changed into S, and Helene is a name of the moon. There is also a votive stone to Dea Neha, who is die Naturgottheit des Wassers; and since Eha is Water and Len the Sea, Nehalennia and Helena are the same thing. The accompanying emblems are cornucopias, which, from their shape, were often used by the Arkites, — a Hercules with his club, a ship, a dolphin, and water flowing from an urn; a Neptune with his trident, and a Druid or priest with a dog, and a boy and a girl; which indicate the contents of the ark. — *Hertha,* p. 59.

tenanted an ark. Is not this a sufficient combination of evidence, to show that she was a priestess of the Arkites; and hence she is called by the same poet a dove[1], which I have already shown was a denomination of these priestesses. Upon this hypothesis, it is easy to account for Menelaus having a pilot named, from the Egyptian Arkite temple, Canopus.[2] It will account for the promptitude with which the Argives and Thessalians embarked in her quarrel; it will account, not only for the presence of Achilles, the son of the sea-nymph, but also for his long absence from the field of battle, after the army had been induced, like the Trojans, by the pestilence which they attributed to Apollo's anger, to offer propitiatory sacrifices to the sun, and for his death coming from Apollo's shaft; it accounts for the part which Neptune took, when he pitied his ancient worshippers, and for the repentant mission for the arrows of Hercules, and for the treachery which at last betrayed the town, and, possibly, for the name of Paris (from Baris); and, lastly, it accounts for Juno's complaint of the spretæ injuria formæ.

[1] Lycoph. Cassandra, 131. She is also called πόρτις, the heifer; and juvenca, by Ovid, Epist. Ænon. ad Par.; that is, Io, or Isis, the female form of Apis. It is remarkable that Apis in Latin is a bee, which in Greek is μέλισσα, which is also used for a priestess.

[2] Canopus 'occupoit une pointe avancée en mer, sur laquelle on connoit un château, nommé Abukir, ou le Bekier.'— *Geographie Ancienne, par M. D'Anville*, xi.

# CHAP. XI.

EGYPTIAN GODS. — THEIR PAINTINGS AND HIEROGLYPHICS EXPLAINED. — STORIES OF PYTHO. — TYPHON. — THESEUS. — MEANING OF AMONEI. — MEEN. — MOUNA. — HERMON. — VADIMON. — PALÆMON. — MENU. — MUNI. — MAHAMOONÙ. — CHINESE FOHI. — BRITISH BUD. — MAN. — HU. — MONGOL AYOU. — MOUNTAINS OF AZOAH, OR THE MOON. — MOUNTAINS OF MAHADEO IN CASHMIR. — OTHER EVIDENCE THAT THE MINOTAUR WAS AN ARKITE MYTH.

THE ambition of the Egyptian monarchs in assuming to themselves names already appropriated to their divinities has blended their history and mythology in almost inextricable confusion.[1] The boundary line between them can scarcely be distinguished, and the exploits of the one are often

[1] Deorum nomina reges Ægyptios ex summa divinitatis ambitione sumpsisse variis in locis probatum fuit. — *Kircher's Historia Obelisci Pamphilii.*

On the other hand, Champollion says that the priests used to flatter the reigning king, by giving one of the numerous names which he had adopted to the god of the temple. — *Letter* xi. The dedication of the temple at Amada is a good specimen of the manner in which this amalgamation of divine and royal honours was effected. It runs thus: "The beneficent God, Lord of the world, the king, the son of the sun, has performed his devotions to his father, the God Phre, the God of the two celestial mountains, and has raised to him this temple of hard stone." — Ibid. Now Phre is the same title with which we are better acquainted under the name of Pharaoh. It is no wonder that they took the names of those whom they knew to be their fathers in a literal sense.

attributed to the other. Their names in the hieroglyphic legends are often only compounds formed from the simpler names of the gods; for the same process has been adopted in their theology, in order to multiply the number; and many of the numerous titles, which they invented, may be resolved into their primordial forms: for these are usually monosyllabic; for instance, Ra and Phré, the spirit of the sun; Phtha, the lord of justice; Sev or Saturn with the head of a crocodile, sometimes written Sevek; Thoth, a form of Hermes Trismegistus; Mouth, the feminine form of Ammon Ra[1], who contained in his own essence both male and female. Horus is the same as Hor, or Her, a mountain; and from him Orion has probably been formed by the Greeks, in the same way as they have formed Cronion from Cronus, who is the Celtic Crom; for Ovid observes with respect to him, that the first letter has lost its ancient sound.[2] Nebma, or the Lady of the Bark, and consequently the same as Isis, may also be considered one of these elementary names; for a syllable closed by a vowel is often mute: it is probably no more than the feminine form of Cneph. Mena, or Menes, who is the same as Minos, and Menu, and consequently Noah, and is therefore considered the first Egyptian king, the immediate successor to the gods, had too near a relation to the deluge under

[1] Champollion, Letter xi.

[2] Perdidit antiquam littera prima sonum.
*Ov. Fast.* v. 536.
So that instead of Horion, it became Orion.

that name to be much in favour with the worshippers of the sun; for which reason they not only would not inscribe that name in their list of gods, but a certain king, whose name, Gnephachthus, may possibly be interpreted, the Enemy of Cneph, inscribed an imprecation against him on the walls of a solar temple.[1] Nevertheless, a name so extensively venerated could not easily be deprived of all its honours: it could not be eradicated from the names of deities, with which it had already entered into composition. Thus Mandou is compounded of Mana, and Tho, or Thoth. In like manner Ritho is formed from Ra and Tho; Harphre from Horus and Phre; Hathor, which is also written Athyr[2], and is the name of a month, from Horus, and Hat, which, though not yet discovered among the Egyptian deities, seems to have had that pre-eminence under the form of Ada among the Babylonians.[3] But the order of the component words is sometimes inverted, and then they become Harhat, which Champollion interprets the Divine Wisdom. Thus too Rhamses, which is also written Ramesses, and is a title of the sun, is no doubt a

[1] Diodorus Siculus, i. 42.

[2] Champollion's Twelfth Letter in the Literary Gazette, September, 1829.

[3] Ἄδα — πηγή, καὶ ὑπὸ βαβυλωνίων, ἡ Ἥρα. — *Hesychius.* The Celtic circles of stones are called in Ireland Magh Adair, quasi μέγας πατήρ; for Athair is a father. But Athir, the name of the Egyptian Deity, is, like Typhon, a serpent; and if an ancient Iberno Celt wished to describe the appearance of land after a flood, he would use the word Ath-thir: for a place lightly covered with water is Ath; and the low grounds overflowed in winter and dry in summer are called Tir-loch, Land-lakes. — *Vallancey on the Knowledge of the Ancient Irish,* p. 134.

composition from Rama, an Indian deity, though unremembered in Egypt, except in this form, and Isis, or Ess, a ship. But amidst all this wantonness of polytheism some very intelligible hints remain, that the real objects of their multiform idolatry were only few, and those their earliest ancestors. Champollion finds them usually distributed into triads; a male, a female, and their son.[1] The principal triad was Ammon-ra, Mouth, and Khous; for Ham, with whose undutiful character we are acquainted in Scripture, seems to have extinguished as much as possible the memory of his father, in order that all the veneration, with which the head of the new world was regarded, might be heaped upon his own ashes. The addition of Ra shows that Ammon is not compounded of Ham, and On (the sun, for then it would have been needless), but of Mana, or Menes, who is acknowledged by the Egyptians to have been their first king, and that is an honour, which surely in "the land of Ham" would have been assigned to none but himself.

In confirmation of this statement it may be observed, that in the composition of royal names the original form of the word is retained. The Amenophis of Eusebius is written by Africanus and Philo Ammenephte, which is obviously a composition from Ammon and Nephthe: in Manetho, however, it is written Menuphti, which leads to

[1] Champollion's Twelfth Letter.

the conclusion that the Nebwa of Champollion is in truth the same as Cneph or Cnuph, *i. e.* Canopus. The secondary triad worshipped at Thebes, which, it will be recollected, derives its appellation from Thebah, the ark, consists—1st, of Ammon, the generator, called mystically the husband of his mother, which is the constant relation in mythology between the patriarch and the ark from which he issued into a new world. 2. Thamoun, that is to say, the female Ammon, one of the forms of Neith: and 3. Harka[1], which is probably the same as Har Koh, the mountain deity, for both words signify a mountain[2]; and a similar combination is found in the third triad, consisting of Sevek Ra, which is synonymous with Ammon Ra. 2. Hathor, *i. e.* Mouth: and 3. Khous Hor.[3] Amenophis is represented at Thebes making rich offerings to the two first triads, or accompanying their Bari, or sacred arks, borne in procession by the priests. One of these sacerdotal processions has been minutely described by Champollion, though its features are somewhat distorted, because his astronomical theory led him astray. That part of the painting which is really astronomical may have been added at a later period, and bears strong marks of recency, if it is rightly interpreted: but the mythology delineated is of a very different character. "Twenty-four hours," says he, "of the astro-

[1] Champ., Twelfth Letter, September 26.
[2] Coh in Persian is a mountain; Hor in Hebrew.
[3] Χους is Tumulus, and Hor, Mons.

nomical day are represented under a human form with a star upon their heads." It is hard to discover any probable reason why an hour should be designated by a star; but we know that their deities or deified ancestors, were often so distinguished. He describes them "marching towards the further part of the tomb, as if to indicate the direction of the god's course." Yet they are but indifferent direction-posts if that was their intention; for if he was to continue his journey in one direction through all the four and twenty hours, what would become of to-morrow's dawn? It is evident that half of these figures should have pointed the other way to show his return from the western goal. He proceeds to say that "in each of the twelve hours of the day is drawn the detailed image of the bark of the god navigating in the celestial river on the primordial fluid or ether, the principle of all natural things, according to the Egyptian philosophers, with the figures of the gods who successively assist him, and besides the representation of the celestial abodes through which he passes, and the mythological scenes proper to each hour of the day."

The primordial fluid was certainly, according to most of the ancient philosophers, the principle of all natural things; but that fluid was not ether, but water: and so popular was this belief, that the great master of the Grecian lyre ascribes to it the highest excellence[1]; not doubtless from any un-

[1] Ἄριστον μὲν ὕδωρ. — *Pind. Olymp. Od.* 1*st.*

Anacreontic admiration of its pure and simple taste, but on account of its powerful agency, in regenerating the world. In the next place, if the course of the sun be the subject of these paintings, what is the meaning of the assistant deities? What propriety is there in such a device, either astronomically or mythologically? and lastly, it will soon be perceived, that the scenes are in no sense proper to each, or any of the hours of the day. "At the first hour his Bari, or Bark, begins to move, and receives the adoration of the Spirit of the East." Who this Spirit is, or what existence he was supposed to have, except in the imagination of M. Champollion, does not appear. "Among the pictures of the second hour, we find the great serpent Apophis, the brother and enemy of the sun, watched by the God Atmou." This word, if it be true that Har Hat means divine wisdom, and if Hapimoou is the Nile, *i. e.* the Apis of the waters, may perhaps be rendered the wisdom of the waters.[1] "At the third hour, the god sun arrives in the celestial zone, where the fate of souls is decided with respect to the bodies which they are to inhabit in their new transmigrations. The God Atmou is seen seated upon his tribunal, weighing in his

[1] From Hat, and Moi, or Moon. Thmoui is a town which, in Pliny, has the name of Mendes. Lacroze derives it from Moui, which, in Coptic, is a Lion. — *Lex. Copt.* p. 23. Jablonski from Moue, Light. — *Opusc.* i. 89. In the Memphitic Vocabulary of Montpellier, and in a Saidic Lexicon in the Royal library at Paris, it is rendered in Arabic Al Mawrad, or Mawradah — c'est à dire le Port.—*Mém. Géogr. sur l'Egypte, par Quatremère,* p. 133.

balance the human souls, which successively come forward. One of them has just been condemned: it is seen carried back to the earth in a Bari, which advances towards the gate guarded by Anubis, and driven with rods by Cynocephali. The culprit is in the figure of an enormous sow, above which is engraved, in large characters, gluttony. At the fifth hour, the god visits the Elysian fields of the Egyptian mythology, inhabited by the souls of the blessed: on their heads they wear an ostrich feather, the emblem of their virtuous conduct. They are seen presenting offerings to the gods, or gathering the fruits of the celestial trees. Further on, are others with sickles in their hands; these are the souls that cultivate the fields of truth. Their legend is as follows: they make libations of water, and offerings of the grain of the fields of glory; they hold a sickle to reap the fields, which are their portion. The god Sun says to them, Take the sickles; reap the grain; carry it to your abode; enjoy it, and present it as a pure offering to the gods. Elsewhere they are seen bathing, leaping, swimming, and playing in a great basin filled with the primordial water, all under the inspection of the god, the heavenly Nile." The reason of all this may be discovered in the kindred superstitions of India. According to the laws of Menu, an offering of boiled rice, and the like, or water, obtains favour from departed progenitors; and the kinsmen of a man who has performed penance for certain crimes

are ordered to bathe together in a pure pool.[1] "They who make ablutions in the lake of Asru'-tirt'ha (formed by the tears of Marisha, and consequently the representative of some tragic waters) are purified from their sins[2]; and they who worship the deity at Rodana-st'han, the Place of Weeping, (an island in the lake Mœris) enjoy heavenly bliss without being subject to any future transmigrations.[3] If the paintings had been contrived on purpose to enforce these laws, no device could have been found more apposite, no place more fitting than a tomb. The rites approved by the priests were thus shown to be the employments of Elysium; and the solemnity of the scene would give force to the admonition.

It is remarkable, too, that the panegyric of those so employed, decyphered by Champollion in the legend, bears a close resemblance to the popular acknowledgment of deceased merit mentioned by Diodorus. The former runs thus — "These have found favour in the eyes of the great God; they inhabit the abodes of glory, where they lead a celestial life.[4] Now Diodorus, describing the funerals of the Egyptians, relates, that judges were

[1] Sir W. Jones, vii. 166. and viii. 115.

[2] So also when Lieutenant Burnes visited the sacred stream of Ajmeer, some natives who were bathing assured him that if he would only give them a little money, and bathe, though he was an infidel, his sins would be forgiven him. — *Lit. Gaz., April* 12. 1834.

[3] From the Viswasara Pracasa, in As. Res. iii. 104.

[4] The bodies, which they have abandoned, shall repose for ever in their tombs, *i. e.* they shall suffer no more transmigrations; as it is stated in the Institutes of Menu.

appointed to pass sentence upon the dead. Their tribunal was stationed in semicircular form across a lake, over which the body was conveyed in a Baris[1]; and if no crime could be proved against him, the multitude, with reverential acclamations, celebrated the glory of the deceased, as of one who would live for ever among the just in Hades[2], or the place of happiness. If this was a real transaction, the lake must have been Mœris, which seems to have been connected with the Nile formerly, as in this case: for the Baris is drawn through the river, as well as the lake, and it is the only one near Memphis, which is the position assigned to it.[3] But the historian calls it the Acherusian lake, and Charon was the ferryman. Now the waters of Acheron[4],

[1] Δικαστῶν — καθισάντων ἐπί τινος ἡμικυκλίου, κατεσκευασμένου πέραν τῆς λίμνης, ἡ μὲν βάρις καθέλκεται.

[2] Τὸ δὲ πλῆθος ἐπευφημεῖ καὶ συναποσεμνύνει τὴν δόξαν τοῦ τετελευτηκότος, ὡς τὸν αἰῶνα διατρίβειν μελλόντος καθ' Ἅιδου μετὰ τῶν εὐσεβῶν. —*Diod. Sic.* lib. i. sect. ii. 83.

[3] Παρὰ τὴν λίμνην τὴν καλουμένην μὲν ἀχερουσίαν, πλησίον δὲ οὖσαν τῆς μέμφεως. Ibid. 86.

[4] Hinc via, Tartarei quæ fert Acherontis ad undas,
Turbidus hic cœno vastaque voragine gurges
Æstuat, atque omnem Cocyto eructat arenam.
Portitor has horrendus aquas, et flumina servat
Terribili squalore Charon. *Æneid.* vi. 295.

Plato describes in his Phædo the four great rivers of the world; the largest of which is Oceanus, and opposite to this Acheron, which flows through desert places and under the earth into the Palus Acherusia. Acheron, therefore, being altogether a mystic stream, has found various localities in different parts of the ancient world. One is a river of the Brutii in Calabria, and runs by Pandosia: there are two which issue from the Palus Acherusia of Epirus, one running into the Thesprotian, and the other into the Ambracian gulph. — *Liv.* viii. 24. *Plin.* iv. 1. The Lago della Collucia between Cumæ and Misenum in Campania is called Palus Acherusia by Dionysius, lib. ii., across which he says corpses were

and the grim ferryman are introduced by Virgil in his exhibition of the Mysteries; for it is generally allowed that he took his imagery from them in describing the descent of Æneas into the infernal regions. There are many other points of resemblance. There is a lake as well as a river: the lake is formed of tears; for Cocytus is derived from weeping. Rhadamanthus rules in Rodana'stan, or the Place of Weeping.[1] The sacred stream rolled its waters through the odoriferous groves of Elysium [2], the abode of the illustrious and pious. But the poet dwells much more upon the punishments of crimes, some of which are particularly described; others are left in a gloomy obscurity to fill the imagination with unseen horrors. Æneas hears distant groans, and the resounding lash, and the creaking of iron, and the trailing of chains.[3] In like manner

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carried to be buried on the opposite shore. There is an Acherusian cave in Bithynia near Heraclea, out of which Cerberus is said to have been dragged. — *Mela*, i. c. ult. Ennius seems to intimate that the Acherusian temples were temples of the mysteries:

> Quo neque permanent animæ neque corpora nostra,
> Sed quædam simulacra modis pallentia miris.
> *Lucretius*, l. i. v. 120.

Plato's other rivers are Puriphlegethon and Cocytus flowing from opposite quarters into the same Palus Acherusia which is a sort of purgatory to which the dead are brought, and καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται εἴτις τί ἠδίκησε. Cocytus is from κωκύω, fleo, and being στυγερὸς, gives the name of Styx to the Lake.

[1] Gnossius hæc Rhadamanthus habet durissima regna.—*Æn.* vi. 566.

[2] Inter odoratum lauri nemus, unde supernè
Plurimus Eridani per sylvam volvitur amnis. Ibid. 558.

[3] Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri tractæque catenæ. Ibid.

the Egyptians, from whom the mysteries are known to have been borrowed, exhibited under every form of horror the future punishments; for on the wall opposite to that where the pleasures of Elysium are pourtrayed, the space is divided into seventy-five compartments, inhabited by the souls of the guilty, which undergo various torments. "Some are strongly bound to stakes; and the presidents of the zones, or compartments, flourishing their swords, reproach them with the crimes which they committed upon earth. Others are suspended with their heads downwards; others, with their hands tied behind, drag upon the earth their hearts, which come out from their breasts; living souls are boiled in large cauldrons, either under a human form, or that of a bird; or only their heads and hearts." There is no reason, therefore, to doubt the truth of what the Egyptian priests asserted to Diodorus, that the mysteries and the whole mythology of Hades were transported into Europe from them[1], and were, in fact, copies of theirs; the difference between them being principally this, that the scenes which were sculptured on the walls of the Egyptian caves, and therefore were invariable, were acted in the mysteries of Greece, and therefore admitted of considerable variations. But in both the argument of future rewards and punishments, especially the latter, was addressed to the imagin-

[1] *Ὀρφέα μὲν γὰρ τῶν μυστικῶν τελετῶν τὰ πλεῖστα — καὶ τὴν τῶν ἐν ᾅδου μυθολογίαν ἀπενέγκασθαι. — Diod. Sic.* l. i. p. 86.

ation through the eye instead of the ear; for they thought that visible horrors would make more impression, and be a more effectual corrective of impiety, than if they were left only to description.[1] Since, then, the pictures in the hall of Rhamses were undoubtedly exhibitions of the mysteries, and those mysteries were of two sorts, the greater and the less, it is very possible, that some parts of those designs might be allusions to more recondite truths, of less practical importance indeed, but lying at the very root of their religion, and venerable from the rust of ages, which in some degree obscured them. Be it observed then, that an actor has been drawn upon the stage, who seems to have no relation whatever to the scene already described, — the serpent Apophis, who, in the second hour, is watched by the god Atmou. But what has he to do with future rewards and punishments? — nothing at all; and what has he to do with the sun in his course through the hours of the day? — if it were possible, still less; and how can Atmou watch the serpent,

[1] The Budhist hells are much fewer in number: instead of seventy-five, there are only eight: but the representation of the torments, as it is given in Upham's History of Budhism, is not less horrible. The culprits are torn in pieces by glowing hot irons, hewn with red-hot axes; extended on a bed of fire to be sawn with burning iron saws; squeezed between red-hot iron rocks; their hearts consumed by fire entering their mouths for four thousand years; tumbled down from a burning mountain on red-hot spikes; to be cut and torn with swords and spears; fixed with their heads downwards on a red-hot iron floor, and there transfixed with red-hot spits, p. 108. In all these punishments fire is the great agent. The Egyptians probably deemed it too sacred for such a purpose, and therefore have avoided it altogether.

when he is diligently employed at another place in weighing souls?

This is an inconsistency almost enough to shake our faith in the interpretation: it is in truth the commencement of another series of actions, which is thus described: —After the fifth hour, the gods prepare to combat the great enemy of the sun, the serpent Apophis; they provide themselves with stakes and nets, because the monster inhabits the waters of the river, on which the vessel of the sun navigates. They stretch ropes; Apophis is taken, and bound with cords. This immense reptile is dragged out of the river by means of a cable, which the goddess Selk fastens round his neck, and which is drawn by twelve gods, assisted by a machine worked by Sev (Saturn); but all these preparations would be vain against the efforts of Apophis, did not an enormous hand (that of Ammon) issue from below, which seizes the rope, and checks the fury of the Dragon. Lastly, at the eleventh hour of the day, the captive serpent is strangled; and the goddess Nepthé mounted on the head of her son Osiris, whose body ends in a volute, like that of a Syren, receives the vessel of the sun, which is soon taken into the immense arms of the celestial Nile, the old ocean of the Egyptian mythology.[1] To the history of this war with the great serpent, other chambers of the tomb are entirely devoted, and are of great use in correcting the erroneous

[1] Thirteenth Letter of Champollion.

explanations of it in the first. At the fourth, fifth, and sixth hours, it is said Pharaoh Rhamses participates in the labours of the gods, who make war upon the great serpent Apophis, concealed in the waters of the ocean; that is to say, he assisted in the ceremonies which were memorials of those labours: for no other participation could he possibly have. But what were the gods, whose labours were thus employed? The crew consists—1st, of the goddess Sori. Now, in Hindoo fable, the Soors were good angels, who churned the ocean by contending to draw away from the Asoors the serpent that was twined round Mandara; and Sura, or Surya, was a name of the sun, and one of the eight regents of the world. 2. Sev, who is obviously the Indian Sivah: he holds a long pole to sound the river, as Sivah bears the trident; and though he is here said to have the head of a hare, yet usually and properly the head of a crocodile belongs to him, which marks him for a water deity. 3. Horus, the mountain god. 4. Haké Oeris, which seems to be the same as Harka Horus; and the real meaning is much the same. 5. Hoou, the pilot, whose name reminds us strongly of the great Hu of Celtic mythology, whose oxen drew the avanc, or beaver, out of the water, so that the lake burst no more.[1] 6. Neb-ŵa, the Lady of the Bark, "of whose special functions," says the letter writer, "I am ignorant." It is evident enough, that she is Isis, whose mysteries in Egypt were

[1] Davies's British Druids, p. 95.

the same as those of Ceres in Eleusis[1]: and in many ancient zodiacs of the east, she is virgo standing in her Baris. 7. The guardian of the tropics, of whose name and functions, he seems to be equally ignorant. But in this enumeration he seems to have forgotten Meui, whom he had before represented standing in the bark at the commencement of the voyage; and as he entitles him the divine reason, he may perhaps be the same as Atmou, who otherwise is omitted, notwithstanding the vigilance which was before attributed to him. The 8th is Ammon himself, standing in his Naos. The number, therefore, of the crew was exactly the number of the ark-inclosed family. With respect to their labours, though the description is very obscure, yet so much may be collected from a comparison of the two series, that they occupied the whole of the day; at least, it appears that the conflict was contemplated in the second hour, begun in the fourth, and terminated in the eleventh. After all, however, it is tolerably clear that the period thus employed was not a day (unless, indeed, taken in the latitude of a prophetic day), but a year. And the twelve red disks are not suns, but moons; for the moon is a much more appropriate luminary to a star-bespangled sky[2], than

[1] Τὴν μὲν γὰρ Ὀσίριδος τελετὴν τῇ Διονύσου τὴν αὐτήν εἶναι, τὴν δὲ τῆς Ἴσιδος τῇ τῆς Δήμητρος ὁμοιοτάτην ὑπάρχειν τῶν ὀνομάτων μόνον ἐνηλλαγμένων. — *Diod. Sic.* l. i. p. 86.

[2] Heaven, under the form of a woman, whose body is bespangled with stars, envelopes on three sides this immense composition. — *Thirteenth Letter.*

her brother; and the form of an infant putting his finger to his mouth, and inclosed in a red disk, represents, not the birth of a new Ammon every morning, but the inclosure of the Mystagogue in his mystic cell, which was both the moon and the ark, who enjoins silence. And the great serpent was Typhon, that is, Al Tufan, the deluge; the evil spirit of the ocean, who made his appearance not unobserved by the watchful eye of Providence on the second month, and maintained a long struggle with the crew of the divine Baris, till at the end of nine months more his power was destroyed, and his existence visibly drew to a close: for in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass, that at the end of forty days, that is, in the eleventh month, that Noah opened the window of the ark, and sent forth a raven, and seven days after he sent forth a dove, which returned to him with an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.[1] Champollion must be mistaken, when he says, that the hieroglyphic texts give the risings of the constellations for all the hours in succession; for he places the stars of Gemini for the fourth hour; then goes back to Eridanus for the fifth, and then forward again to the Lion for the sixth, which is a strange jumble of celestial longitudes, unless what he calls the river was in fact Hydra,

[1] Gen. viii. 5—11.

the serpent, which was allegorically synonymous with water. Hence the diluvian serpent is found in the most distant countries. The battle of Chrishna with that monster of the deep has been already noticed; and the Scandinavians have a fable much to the same purpose. Thor, who looks as if he were related to the Hathor of Egypt, went to fish for the great serpent of Midgard: the bait was an ox's head, which the serpent greedily devoured, and was then drawn up violently to the side of the vessel. It is impossible, says the Edda, to express the dreadful looks that the god darted at him, whilst the monster raising his head spouted out venom upon him. A giant, however, cut the line just as Thor was going to strike the serpent with his mace, and the monster fell down again to the bottom of the sea: nevertheless, some add, that Thor darted his mace after him, and bruised his head in the midst of the waves; he then slew the giant, and walked to the shore through the depths of the ocean, with his head, like Orion's, above the waves.[1] The explanation of this story is obvious enough. The gigantic power of the deluge was destroyed by one, whom it never could submerge, and the ocean subsided after the conflict to its natural bed; and the serpent of Midgard was that evil Spirit, who was not unnaturally supposed to aim at the destruction of the world, and presided over the waters of the deep; and in the victory of the

[1] Mallet's Northern Antiquities, ii. 101.

Patriarch, (for to him, when deified by superstition, the glory was ascribed,) we may recognise an allusion to the promise after the fall, that "the seed of the woman should bruise the serpent's head." But the serpent or dragon did not always bear so bad a character: considered as the great monster of the waters, he was sometimes assimilated to the ark. Thus the Indian Vishnu floats over a shoreless ocean upon the folds of a serpent in the form of a boat[1]; and Chrishna takes refuge from danger with his companions, by entering his mouth.[2] The crocodile being the greatest monster of the Egyptian waters answers the same purpose; and, accordingly, Ammon, with his ram's head, is represented entering into his body with the initiated king, and immediately afterwards a long text contains the names of the seventy-five chambers of the sun, which were called Kellé, inclosures. These were probably the cells of the ark, or rather of the sacred caves that typified it: and this may be signified by stationing at the door of each a serpent. In another place, Ammon is shown inclosed in a disk between Nephthys and Isis, both goddesses of the ship, worshipped by the king, who kneels on the heavenly mountain, and accompanied by the Scarabæus, the emblem of regeneration: this admits of much easier explanation on the diluvial than on the solar principle.

"The deceased Pharaoh (says Champollion) was

[1] Moor's Hindu Pantheon. [2] Ibid.

naturally compared to the sun setting and descending into the lower hemisphere, which he must traverse to rise again in the East, and restore light to the upper world; in the same manner as the deceased king was to revive, either to continue his transmigrations, or to inhabit the celestial world, and be absorbed in the bosom of Ammon, the universal Father. This explanation (he adds) is no invention of my own; the time of conjectures respecting ancient Egypt is past; all this results from the whole of the legends, which cover the royal tombs."[1] Champollion may be excused for talking largely; for he has contributed much to our knowledge of Egyptian monuments: but he must not suppose that all his conclusions are to be adopted with implicit faith. No legend has been produced to justify his interpretation, which is unsatisfactory and inconsistent with itself. He speaks of the deceased king; but the king was not deceased, when the bas-relief was made, if it be true, as he afterwards affirms, that the tombs of the Pharaohs, which were immense works, and required much time for their execution, were commenced during their lives; for so they must also have been finished during their lives, as many as were finished at all; each having enough to do on his own account — more, indeed, than in most instances they lived to complete; for "the completed tombs," it seems, "are very few in number." In this instance at all

[1] Twelfth Letter, dated May 26. 1829.

events it is certain, that Rhamses, who built the tomb, was still living; for it is expressly asserted; and he would hardly have been the author of a comparison, which has all the appearance of posthumous flattery. Still, however, it might be plausibly argued, that as Amenophis, at Luxor, styles himself Son of the Sun, beloved of Ammon-ra, so Rhamses might compare himself to the sun [1], and thus testify his belief in the transmigration of his soul into the body of some future king. But unfortunately all these interpretations are directly contradicted by the legend in the picture, of which this we are told is a literal translation: "Hear what Osiris says, the Lord of the Amenti (the western region inhabited by the dead), I have granted thee a dwelling in the sacred mountain of the west: as to the other great gods (the king's predecessors), to thee, Osirien, king, lord of the world, Rhamses, &c. still living." [2] Here is not a word of transmigration, or of absorption, into Ammon; we hear indeed, of a "celestial world," but it is one with which the sun has nothing to do,—the paradise of the west, the diluvian mountain, the permanent abode of departed souls. Perhaps a better elucidation of this subject may be obtained by comparing the picture with another in the Memnonium, or tomb of Osymandyas, to which Champollion has given the name of Rhamession. "The bas-reliefs on the walls to the right and left of the door, re-

[1] Champollion's Twelfth Letter. [2] Thirteenth Letter.

present four great barks, or sacred Bari, carrying a little Naos, over which a veil is thrown. They are borne on the shoulders of twenty-four or eighteen priests, and the insignia, which adorn the head and stern of the first two barks, are the symbolic heads of the goddess Mouth, and the god Chous, the wife and son of Ammon, "to whom the structure was dedicated."[1] Now when we compare this description with the other picture, in which Nephthe and Isis are represented, not standing on the mountain, but merely touching it with their feet, and with the monarch kneeling between them, it is not too much to surmise, that their figures may be portions of a Baris, resting on the mountain's side, one of them forming the curvature of the head, and the other of the stern. That such a device would be quite in accordance with the spirit of Oriental drawing, any one may be satisfied by inspecting those pictures, in which the nymphs called Gopia are represented forming themselves into a vehicle for Krishna[2]; and it is obvious that the Egyptian design must have emanated from the same eastern source; for the language of the legend must have had its origin in a country, where the sacred mountain (Ararat) was really in the west; and if Nephthys, or Nephthe, (for Champollion gives both terminations[3]) be only the female form of Phthe, or Phtha, the person so deified must have been

[1] Champollion's Fourteenth Letter.
[2] Moor's Hindu Pantheon, plate 66.
[3] Thirteenth Letter. In the Ninth he mentions a statue of Phte.

Budha; only that the Egyptians have preserved the softer sounds of Phuth [1], the son of Ham. Mr. Wilford indeed remarks, that "in all his images there is an appearance of something Egyptian." [2]

The other figure (Isis) has an intimate connection with the Isi, or Isa of Hindu mythology. In both the moon is worshipped, and both have a crescent for their emblem: it is evident, moreover, that Isis in one picture corresponds to Mouth in the other; for since she stands in the same relation to Osiris, as Mouth does to Ammon, as Osiris is the secondary form of Ammon, so is Isis of Mouth. The correspondence between Khous and Nephthe is not quite so obvious; but the obscurity may be ascribed in great measure to the fiction of a female name. The Egyptian mythologists seem to have delighted in framing triads, consisting of a male, a female, and their son. Thus we have Ammon, Mouth, and Khous; Osiris, Isis, and Horus; Harhat, Hathor, and Har Sout Tho; Mandou, Ritho, and Harphre; Horus, Isis, and Malouli, or Mandouli; Cnouphis, Saté, and Anouké; Sevekra, Hathor, and Khous Hor; Chnouphis, (who has the title of Nev en thosne, Lord of the country of Esneh,) Neith, or Menhi [3], and Haké; Ammon (generator), Thamoun, (that is to say, "the female Ammon," [4])

[1] The river of Fez in Morocco was anciently called Phthuth flowing into the Atlantic inter Solis Montem et Phut Oppidum — *Hoffman. Lex.*

[2] Asiat. Res. v. iii.

[3] Neith was worshipped as Menhi on the 25th of Hathor. — *Twelfth Letter.*

[4] See Eleventh and Twelfth letters of Champollion.

and Harka. Now in all these instances a female character has been forced upon masculine appellations in order to accommodate a system of idolatry, which seemed to that people to be most natural; the system of taking for their gods the first regenerated pair, together with that son, from whom they themselves derived their origin. Thus Thamoun is acknowledged to be Ammon femalised: in Isis we trace the masculine Isa: in Hathor, and Saté, and Ritho, the several words that form Har Sout Tho[1]; in Mouth[2] we recognise the Nile, whether in his earthly or celestial name, whether he be called Hapi-Moou, or Nen-Moou; and in Menhi, the first of the Egyptian kings Menes.[3] Thus Nephthe is properly Nev-Phthe, the Lord Phtha, whose name is found in another triad, which we have not yet noticed, Phtha, Hathor, and Rhamses. Phtha, therefore, was the husband of Hathor; but her son in one of the other triads is called Khous Hor, — a combination, which shows that Khous and Horus were in fact one and the same person. But at Kalabschi Horus bears the title of Husband of the Mother[4], and in that character stands at the head of one of the triads. Therefore Khous, under the name of Horus, is

[1] Har Sout Tho is rendered Horus—the Support of the World. — *Twelfth Letter.*

[2] Mouth in the Phœnician mythology was the son of Saturn and Rhea. — *Euseb. Præp. Evan.* i. c. 10.

[3] In the Rhamession there is a series of little statues of kings arranged in the order of their reigns; they are Menes, the first king on earth, &c. — *Fourteenth Letter.*

[4] Eleventh letter of Champollion.

equivalent to Phtha, and Phtha under the same name is either the husband, or the son of Isis. It is evident, indeed, that two or three generations have been confounded under this name: for at one time he is called the father of the gods; at another he is said to have been produced by Cneph, or Chnouphis: and as Ham sometimes absorbed in his own person the veneration intended for the first restorer of the human race, so by a sort of just retribution he was served in the same way by his son Phut, who was sometimes considered by his descendants the head of the new world; for from Phtha, or, as it is written in Coptic, Ptah, the Greek πατὴρ, and the Latin pater, and the English "father" have been derived[1]: the introduction of the first vowel is in strict accordance with the name of a Nubian village, as it is spelt by Champollion. "Ghirsche," says he, "in the Egyptian language, bore the name of Phathei, or Thyphtah, the abode of Phtha."[2] That Phut was actually metamorphosed into Phtha, there is no reason to doubt; for the Arabic version in Gen. x. 6. reads Taftha for Phut, and the Mauritanian river Phut is also spelt Phthuth[3]; and hence from his name Bochart very justly deduces the Phthia portus in Marmarica,

[1] Besides the Italian, Padre; the German, Vater; and the French Père.

[2] Eleventh Letter.

[3] Phut Libyæ: a quo et Mauritaniæ fluvius usque ad præsens Phut dicitur. — *Hieron. in Tradit. Heb.* Pro Fut, vel Phut, says Bochart, Ptolemæus Θουθ, et interpretes Phthuth, scribunt. — *Geog. Sac.* l. iv. c. 33.

and the Phthemphuti Nomus in Egypt.[1] Hence some of his votaries, who passed over into Greece, gave the name of Phthia to that country too; for some ancient geographers made it co-extensive with Hellas and Achaia[2]; though it was more particularly appropriated to a region, in which there was a town called Thebæ, or the Ark. But Bochart suggests a much more extensively permanent memorial of his name in the Pythian Apollo.[3] Here is another instance of the conflict of rival superstitions perverted by the spirit of romance, which pervades Grecian history. Pytho was a serpent bred out of the slime that remained after Deucalion's deluge: he was worshipped as a god at Delphi; and some say, that he instituted the Pythian games. Hoffman derives his name from the Hebrew Phathah, decepit[4]; and it is curious enough that the name of Phtha should so accurately coincide with a title so well becoming that archdeceiver, who contrived to mingle the worship of himself with all other deviations from true religion. It is evident that these Pythians worshipped the author of the deluge under the form of a serpent, like the Egyptian Typhon;

[1] Sed et in Marmaricâ huc videntur alludere, quamvis Græcam formam habeant, Φθία λιμὴν, et Πυθὶς ἄκρα, et in ipsa Ægypto, quâ parte Libyæ contermina est, Phthemphuti, vel Phthembuthi Nomus. *Geog. Sac.* l. iv. c. 33.

[2] Strabo, apud Salmasium ad Solinum, p. 142.

[3] Put est Apollo Pythius, quem in Africâ vixisse docet historia cæsi draconis. — *Geog. Sac.* l. i. c. 2.

[4] Cultus ibi serpens loco numinis — certamina Pythia, quorum auctorem quidam serpentem Pythonem fuisse aiunt. Nomen arcessere videtur ab Hebræo פתן, quæ cognationem habet cum verbo פתה, decepit. — *Hoffman. Lex.*

but when the votaries of the sun became lords of the ascendant, and, suppressing the rival faction, succeeded in introducing the solar rites, Apollo was said to have slain the serpent[1], and the honour of the games was transferred to him.[2] Much to the same purpose is the story told by Apollodorus of Typhon's conflict with Jupiter. He is described of such immense magnitude as to be higher than the tops of the mountains[3], and his arms reached, one to the east and the other to the west: for his legs he had huge folds of serpents, and a great stream of fire proceeded out of his mouth. What is this but a plain personification of the genius of the deluge, and a sign of the religious rites once used by the Egyptians? For it is to be remembered that fire and water were anciently employed by them in their lustrations.[4] The fable proceeds

[1] Euripides says, that Latona, the mother of copious waters, brought Apollo from the island mountain to the Parnassian height, which resounded with the rites of Dionusus, where a monstrous dragon, γᾶς πελώριον τέρας, occupied the subterranean oracle, and was slain by Phœbus, although then only an infant in his mother's arms. — *Iphig. in Tauris.* 1258. This circumstance is very descriptive of the immature authority of the usurper, when he first dispossessed the Arkites of their ancient seat. He probably came from Egypt; for Latone and Latopolis are the names of an ancient town at Memphis, the mother of many waters, on account of the inundations, and the island mountain might be one of the Pyramids.

[2] Instituit sacros celebri certamine ludos
Pythia, perdomiti serpentis nomine dictos.
*Ovid. Met.* i.

[3] Ὥστε ὑπερέχειν μὲν πάντων τῶν ὀρῶν. — *Apollodorus.*

[4] Ἡ τε θεραπεία διὰ πυρὸς καὶ ὕδατος γίνεται, λείβοντος τοῦ ἐμνφδοῦ τὸ ὕδωρ καὶ τὸ πῦρ φαίνοντος, ὀπηνίκα ἐστὼς ἐπὶ τοῦ οὐδοῦ, τῇ πατρίῳ τῶν Αἰγυπτίων φωνῇ ἐγείρει τὸν θεόν. — *Porphyrius in Epistola ad Anebonem apud Eusebium. Præp. Evan.* l. iii. c. 4.

to relate the failure of an attempt to introduce the Grecian mode of idolatry into Syria, and its final success in Thrace.

The gods, it is said, ran away from Typhon into Egypt, and, in order to escape him, changed themselves into the forms of animals[1], while Jupiter pursued him to Mount Casius, beyond Syria; but was there seized in his folds, carried away on his shoulders, and imprisoned in the Corycian cave in Cilicia; and the nerves of his hands and feet being cut out he became utterly powerless. Thus, the worship of animals was established in Egypt, while demonolatry was completely subdued in Syria. Afterwards, however, Hermes and Pan eluding the vigilance of the dragon, who guarded them, found means to restore his nerves to Jupiter, who then recovering his strength, drove Typhon to the Mountain Nusa. It is worthy of remark, that the strongholds of the diluvian rites were Mount Casius[2], the Corycian cave, and Nusa, the hill of Noah, the Deo-Nausha of the Hindoos. Then follows a fragment of an earlier tradition: persuaded that he should acquire more power by it, he tasted some pleasant fruits[3], and then fought

[1] Τὰς ἰδέας μετέβαλον εἰς ζῶα. — *Apollod.* p. 32.

[2] In like manner an elevated rock 300 feet high in the middle of the Niger is called Mount Kesa. It is much venerated, say the Landers, who explored that river, by the natives. They believe, that a benevolent genius makes the mountain his favourite and continual abode, and dispenses around him a benign and heavenly influence. The weary traveller here finds a refuge from the storm, and a rest from his toils. — *Lander's African Travels.* Mount Kesa and Mount Casius are manifestly the same.

[3] Πεισθεὶς ὅτι ῥωσθήσεται μᾶλλον — ἐγεύσατο τῶν ἐφημέρων καρπῶν. — *Apollodorus,* p. 22.

with Jupiter at Hæmus in Thrace, by throwing hills at him: for worship on high places—imitations, or at least memorials of Ararat—was a characteristic feature of the diluvian rites. At last, however, the priests of Jupiter prevailed, and finally abolished them; which they represent by the elegant fiction of burying him under Ætna, where still he struggles under the heaving mountain, and bellows and spouts forth flames.[1] Varro must have heard something of the genuine tradition, when he referred the war of the giants to a deluge; though he trifles egregiously, when he supposes that the gods were those, who, having first secured themselves on the top of the mountain, beat back those later comers, who sought the same refuge, and who, from crawling up the side of the mountain, were said to have serpents' tails.[2] The real drift of that story is obvious enough, when we find that Oceanus and Tethys were two of the conquered Titans; but this will be considered more particularly hereafter. Virgil calls Typhon Enceladus, who was vanquished by Pallas, according to Apollodorus; but this still brings us back again to the gods of Egypt; for Athena is supposed, as we have already seen, to be Neith read backwards; and the father of

[1] Pindari Pythia, Od. i. Valerius Flaccus represents him

cruenta
Mole resurgentem, torquentemque anguibus undas,

and sacras revomentem pectore flammas, when Neptune hurled him into the Sicanian sea, and covered him with Ætna: this is the victory of the good Genius of the Ocean over the evil Genius. — *Val. Flac. Argonaut.* ii. 28.

[2] Servius in Virgil, Æneid. iii. 578.

Pallas, according to the same author, was Crius, that is, the Criocephalus Ammon, for he is usually represented with a ram's head[1]; thus, at the palace of Medinet Habou, from the middle of his car a large pole rises, surmounted by the head of a Crius.[2] But the same Ammon or Ham was also the father of Hermes, who was the principal agent in Typhon's case; for Thoth or Thoyth, who, when his origin came to be forgotten, assumed the name of Hermes, was only a corruption from Phuth; for so Ptolemy writes Thouth for Phthuth, or Phut, in his geography.[3] Hence I suspect, that Phthas has been transmuted by the Grecians into Theseus; not the king of Athens, but the mythological Theseus in Virgil's representation of the mysteries[4], who sits for ever in sadness and melancholy, on the stone of initiation, and testifies against the wickedness of the antediluvians, and loudly warns them to attend to God, and to learn to do justice.

For the Phlegyæ were a people of Thessaly, who were said to have been destroyed by a deluge on account of their impiety.[5] Pausanias indeed places

[1] This may be accounted for from the fact mentioned by Julius Pollux, that certain Lybian ships were called Rams and Goats.

[2] Eigtheenth Letter of Champollion.

[3] Lib. iii. c. 1. Θουθ.

[4] Sedet, eternumque sedebit
Infelix Theseus, Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.
*Virg. Æn.* l. vi. 617.

[5] Secundum Euphorionem. — *Servius in Virg.* Phlegyæ populi insulani Thessaliæ, qui cum sacrilegi deos et homines spernerent, immisso a Neptuno diluvio submersi sunt. — *Carrion in Val. Flac. Arg.* ii. 193.

them in Bœotia; and his version of the story is the work of the rival faction; for he makes Apollo the offended and chastising deity, instead of Neptune, and their destruction effected by an earthquake instead of a deluge.[1] The uncertainty, however, proves that it was matter of tradition and not of history; and we are at liberty to choose the most probable way of accounting for it. But Theseus, the historical prince of Athens, had nothing to do with these Phlegyæ: their admonisher was plainly that preacher of righteousness, who was miserably vexed, till the day that he entered into the ark, by the wickedness which he saw around him, and whose character was attributed to his grandson Phtha, when he was considered the lord of justice; for so the memory of the just one was retained by the Phœnicians under the name of Sydyc[2], and by the Celts under the name of Saidi, the husband of Ceridwen, or the ark. If it be objected that Theseus is decidedly an historical name, it is an objection which will be considered more fully hereafter; but in the mean time it may be sufficient to reply, that a Grecian prince, who drew his religion from Egypt, might well adopt the Egyptian custom of assuming the name of some god: to this cause,

[1] Pausanias in Bœot. At a subsequent period a party of Phlegyans, apparently reclaimed and having returned to their original usages, took violent possession of Delphi, and hindered the votaries of Apollo from coming to his oracle.

nam templa profanus
Invia cum Phlegyis faciebat Delphica Phorbas.
*Ovid's Metamorph.* l. xi. Fab. 11.

[2] Euseb. Præp. Evan. i. 10.

indeed, we may ascribe the number of Jupiters, whose crimes perplex ancient mythology: in Egypt, we know, that nothing was more common; in the legends on the tomb of Ousirei I. he takes the names of Noubei, Athothi, and Amonei.[1] All these titles, however, require some little explanation. The last is undoubtedly the Ammon of the classic writers, but with this difference—that the word Ham seems not to enter into its composition[2]; for there is but a single m; and the initiative vowel may have been arbitrarily prefixed to Mon, according to a practice of the Egyptians, which seems to have been not uncommon. Thus Thoth is turned into Athothei, and Ibrim is also spelt Prim[3], and, by the Greek geographers, Primis. Who then is Mon, or Mun? for it is written in both ways, Amon and Amun. He is doubtless the same person, whom the Indians called Menu, the Tibetans Mani or Manes, the Siamese Manu, the Welsh Celts Menwyd, the Greeks Minos, and the Egyptians Menes. But it still remains to be shown, what historical personage was signified by these names. A Hindoo myth, which has been preserved in the Ayeen Akbery, points very clearly to the real history of Menu, who has been already identified with Noah. Brahma is said to have caused Ma-

[1] Thirteenth Letter of Champollion.

[2] As it does in Silvius Italicus:

> Hammon Numen erat Libycæ gentile carinæ,
> Cornigeroque sedens spectabat cærula fronte.
>
> L. xiv.

[3] Eleventh Letter of Champollion.

hadeo to issue from his forehead in wrath; but, as he was not fit for the task of creation, there issued from his own body two forms, one male, the other female. The name of the man was Munnoo.[1] In this instance Mahadeo is, like the Typhon of Egypt, the instrument of destruction, *i. e.* the flood: indeed, he is usually considered as the Destroyer[2]; and since the story alludes to the repeopling of the world after a period of vengeance, Mun-Noo, which has been abbreviated into Menu, must be compounded of the two names Mun and Noe, both of which are used by the same writer elsewhere separately: for in the description of the fish Avatar, which clearly relates to the deluge, Mun is the Rajah who is saved by a divine revelation[3]; and in Abu Fazil's summary account of the princes of Bengal, it is said that Rajah Noe, when the cup of life was filled to the brim, was succeeded in the government by Luckmeenyah, the son of Luckmeen.[4] "Thus it appears that the names have been

[1] Ayeen Akbery, ii. 296.

[2] As the Loo Chooans are said to pray sometimes to the good spirit and sometimes to the evil one (*Beechey's Voyage to the Pacific*, ii. 194.), so Mahadeo, the great Spirit, is sometimes the Destroyer, and sometimes the Preserver. Duff says, the 11 Outars, or incarnations of Mahdeo, were chiefly for the purpose of assisting Indra (the god of the elements) in his wars with the Dyts or evil spirits; and in the Maharashtra he is considered superior, or equal, to Vishnu. — *Hist. of Mahrattas*, i. 22. One of his names, the 998th, is Sharma putra daya, *i. e.* he who gave offspring to Sharma, that is to say, Shem, whose name Bochart discovers in the Chaldæan angel of death Samael: he thinks he was assigned to the lower regions, because the idolaters disliked his memory. The Siamese have retained him in their Phra Samut, the god of the Ocean, whose Hindoo title is Borun. Maha Samutho is the great sea. — *Trans. As. Soc.* iii. 86.

[3] Ibid. p. 497.

[4] Ibid. p. 12.

preserved by a loose tradition, which has appropriated them as usual to local history; but the air of historical accuracy which it assumes by mentioning a succession of Rajahs is quite a groundless pretence: for the author does not venture to include Noe and Luckmeen in his regular catalogue of princes, a great part of which, however, is conjectural and unauthentic; and all his lists, till 150 years before the Mahommedan conquest, are quite incredible from the length of the reigns, which, in the period of real history, have an average of less than nine years each; while in the other it is more than seventy-five. It is not necessary to account for the same word being written with a different vowel, Mun and Men; for in another part of the same work, where the products of the churned ocean, that is to say, of the deluge, are described, the same word appears in three different forms, — Chunder-man, the Moon[1], Kowstubh Mun, a wonderful Jewel, and Lutch Meen, Riches, like a blooming bride."[2] The modern spelling of the latter word is Lakshmi[3]; but it is perhaps a corruption, which crept in, when the fanciful inventions of the Bramins had disguised the features of ancient truth: for Lutchmeen bears a close affinity to Luckmeen, the contemporary, according to tradition[4], and

[1] The ancient Germans said that Sunna and Mane were the daughter and son of Mundilfare, whom the gods placed in the heavens — Mane to guide the course of the moon, and Sunna of the sun. — *Karl Barth's Hertha*, p. 77.

[2] Ibid. p. 317. [3] Moor's Hindu Pantheon, p. 183.

[4] Ayeen Akbery, vol. ii. This name is also written Lockee, the goddess of Fortune, by Mr. Wilkinson, vol. i. of As. Res.

perhaps the wife of Noe. But if the identity of signification in Man, Mun, and Meen in these words be not granted, it is at least unquestionable, that the mountain usually called Mandara is spelled by the vizier of the emperor Akber, Minder; and if Lutchmeen be not a person, but a thing, the two words are almost synonymous: for Luch, in Celtic, is a Place[1], and Dar a habitation. The open temples of the Irish, says Vallancey, are called Deiri: hence either may be interpreted a divine habitation, — the place or temple of Mon.[2] For Mr. Moorcroft in his journey to lake Manasarovera observes, that Man in Sanscrit means divine, and in Hiberno-Celtic it means God.[3] It is very remarkable that the word, which has been adopted by the English to express the human race, should have been employed in those more ancient languages to signify the Deity; but it is in conformity with the opinions of those philosophers in India, who admit not of any incarnations, and insist that the Devas were mortals, patriarchs, and sages, raised to those high dignities on account of their sanctity.[4] They who profess the science of Meymansa do not believe Brahma, Vishnu, and Mahadeo to be emanations of the Deity, but say they are human beings,

[1] Lach, Lich, Loch, Luch, Lieu. — *Bullet, Dictionnaire Celtique.*

[2] Chald. Dar, habitavit. Arab. Deir, a temple. Persic, Deira Mughan, a temple of Magi. — *Vallancey's Collectanea,* iv. 467.

[3] Miss Beaufort's Essay and Vallancey's Vind. of Ir. Hist. Mann Deus. Cormac's Glossary. Mana of the Old Persians. — *Hyde,* 178. Mani vel Manes Tibetanorum. — *Georg. de Alp. Tib.* 507.

[4] Wilford in Asiat. Research., and Ayeen Akbery, ii. 295.

who through their righteousness attained to this degree of perfection: yet they believe that Mun is everywhere.[1]

But there is another point of resemblance between Lutchmeen and Mandara; for Luch or Lach bears another meaning in Celtic,—a language which certainly had its origin in the East, and has so near an affinity to the Sanscrit, that many roots may have been common to both languages, which have since disappeared from one of them. Luch is a rock[2], and if Meen be a mountain, the whole compound signifies exactly that which Mandara is—a rocky mountain. It is true, that, according to the absurd fables of the Hindoos, one is the product, and the other the agent of the deluge; but this is easily explained, by comparing it with some of their other fictions upon the same subject. The Chandee or Doorgah Path, *i. e.* Legend, gives an account of the attacks made by the Dæmons upon the gods in former days, when the world was covered with water. Mheisasoor, or, as Moor writes it, Mahishasur, or the Buffalo Dæmon, waged a successful war against the gods, for 100 years, till they combined to form a goddess, Doorga, who, mounted on a lion, slew immense numbers of his Dæmons, and at last cut off his head. Now one of the names of

[1] Ayeen Akbery, ii. 405.

[2] Leach, Lech, Lach, Pierre. En Haut Leon on donne ce nom par excellence à certaines grandes pierres plates un peu élevées de terre. These are evidently Cromlechs — also Eau — also le même que Lach, Lich, Loch, Luch, Lieu, Locus, Lucus. — *Dictionnaire Celtique de M. Bullet.*

Doorga or Parvati [1] was Mahisha Sayi, and a buffalo was her vehicle, and a cow was considered one of her forms.[2] The Celtic bards had recourse to the same image in their allusions to the same event. The Welsh author of the Praise of Lludd, speaks of "a bellowing spotted cow, the procurer of a blessing, boiled on the eve of May, and on the spot where her boiling is consumed shall her consumer rest in peace." [3] Davies not unreasonably explains this to be an emblem of the ark, bellowing before the deluge to call its little crew together, tossed about by the flood, and finally consumed on the spot, where the Patriarch landed and found rest; for, in like manner, the Arkite cell is personified, and takes a bovine form in a poem of Taliessin, called the Oxpen of the Bards. It is supposed to speak thus: "I am the cell; I am the opening chasm; I am the bull Beer Llêd; I am the repository of the mystery; I am the place of re-animation." [4] Thus the goddess, who at one time is represented as having the form of a cow, and at another as riding a buffalo, slays the buffalo dæmon: and so too the Giant Doorgu is said to have been slain by an arrow from the hand of Doorga.[5] Now

[1] Devi was a name common to Lakshmi and Durga or Parvati. — *Moor*, p. 144. Parvati, says Moor, is commonly pronounced Parbat, which is very like Prahbat, the divine footstep, so much worshipped in Burma and Ceylon. Parvat is a name for hills, and the hilly parts are still called Droog, from Durgu, p. 152. — *Moor's Hindu Pantheon*, 166. and plate 40.

[2] Ward's Hindoo Mythology, p. 137.

[3] Davies's Mythology of the British Druids, p. 567.

[4] Ibid. p. 537.

[5] Ward's Hindoo Mythology, p. 107.

the meaning of all this is, that the power which produced the flood, the power that presided over the ark and was worshipped in the mountain, was the same power that ultimately subdued the waters, and put an end to their career of violence. Hence the mountain was honoured first as the throne of the avenging deity, and secondly as the sanctuary of peace, which was first disclosed by the retiring of the flood. At the same time, there is distinctly visible an idolatrous disposition to transfer the glory of the Creator to the creature, either to the mountain, or the man, which extended itself even into the remotest islands scattered in the Pacific Ocean, and must therefore be admitted to exhibit, in the strongest light, the indelible permanence of its character, and the antiquity of its origin. Those, says the missionary Ellis, who were initiated into the company of Areois, invoked the Mouna Tabu, or sacred mountain [1]; which, it further appears, is exactly like one of those mountains, or mounds, which were held sacred by the Celts: for it is conical, and situated near a lake, and, what is most material to this inquiry, the natives have a tradition, which shows at once the reason of its being Tabu, or sacred. "The Sandwichers," says the Missionary, "believe that the Creator destroyed the earth by an inundation that covered the whole earth, except Mouna Roa, in Owhyhee,

[1] Ellis's Polynesian Researches, p. 323.

or Hawaii; on the top of which, one single pair had the good fortune to save themselves."[1]

There is another mountain considered sacred, Mouna Kea, or the white mountain, because it is supposed to be the abode of the gods[2]; but here again we are reminded of the Celts; for it is said, that those who have approached its summit have been turned into stone. This notion, which indeed has its parallel in both Eastern and classic tales, must, in common with them, have originated in that practice of the Celtic nations, so characteristic of their superstition, of setting up in an erect position, gigantic stones in their sacred places. But there is another point of resemblance in their ideas, which must not be omitted; as the same Celtic word signifies water, and a rock[3], so the same Polynesian word signifies the ocean, and a mountain.[4] At least, Maona and Mouna may surely be considered as much the same word as Owhyhee and Hawaii, where not a single vowel that belongs to the one is found in the other. A similar association of ideas seems to have prevailed

[1] Ellis's Missionary Tour through Hawaii, p. 411.

[2] From another passage, however, in the same work, it would appear, either that Mouna Roa and Mouna Kea are one and the same, or else that the same tradition is told of both; for at Kairua Mr. Young learned, that they were informed by their fathers, that all the land had once been overflowed by the sea, except a small peak on the top of Mouna Kea, where two human beings were preserved from the destruction that overtook the rest: they called it Kai a Kahinarii, the sea of Kahinarii, p. 451. If Kai is Sea, Mouna kea may be the diluvial mountain.

[3] Lach, &c. as above mentioned; for which the senses given by Bullet in his Dictionary, are Pierre and Eau.

[4] Ellis's Polynesian Researches, p. 484.

among the Hindoos; for Mina, in the Indian Zodiac, and Mena, in the Javanese, is the fish.[1] On the other hand, Mena is the wife of Himalŭyŭ; that is, part of the mountain, which consists of two branches; one stretching to the West, which the ancients named Montes Parveti, a name evidently derived from Parvati[2], the mountain-born, who was also Dourga, *i. e.* the Argha, or Ark, who received from Himalŭyŭ the lion on which she rode to battle; that is, it received the strength that sustained it from the Genius of the mountain, and thither she retired after her victory. Mena, therefore, must have been the other branch, which has since been denominated the Rock of the Moon[3]; and what if this planet be indebted for her name in some languages to the semilunar form of the diluvial mountain? for in Greek, Μηνη is much the same as the Sanscrit Mena, and

[1] Sir Stamford Raffles, Memoirs of. —But Mina is spelt Meenu by Ward in his Hindu Mythology.

[2] Sir W. Jones's Works, xi. 245. The Hindoos believe, that Parvati was married to Siva in a pre-existent state, when she bore the name of Sati. Is not this an acknowledgement, that there was a connection between Dourga, or the Argha, and the catastrophe over which Siva, the destroyer, presided, as the crescent on his forehead testifies, before the introduction of Brahminical fables?

[3] Chandra sec'hara. In Gladwin's Asiatic Miscellany, there is a translation of a hymn to Lakshmi, in which she is called:

> Daughter of Ocean and primæval night,
> Who cradled in a wild wave dancing light,
> Sawest with a smile new shores, and creatures new —

And then it goes on:

> But most that central tract thy smile adorns,
> Where old Himala dips with fostering arms,
> As with a waxing moon's half-circling horns.—p. 3.

the Celtic Mên.[1] In German, Mond differs little from the Latin Mons, the English Mound or Mount, the French Mont, and the Italian Monte[2]: and our own name Moon may be recognised, not only in the Polynesian Mouna, but in that range of hills which, as Bishop Horsley observes, were the most striking features in the Holy Land, and, like Himalaya, formed a double ridge, rising in many summits. They were called Her-Mon, or Hermonim, the mountains of Mon.[3] The Greek version writes it Armon.[4] If the authors of our English translations had attended to this circumstance, they would not have been so much puzzled by a passage in the 42d Psalm. In the Prayer-Book it is rendered thus — "Therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon."[5] In the Bible, however, the translators have shrunk from the ab-

[1] Borlase in his Antiquities of Cornwall says, that Mên in Cornish is a stone; Mener a hill; Meneth a Mount. In Welsh Maen is a stone.

[2] Another instance is the Arab. Mahgah, or residence of the Moon, which is said in the Akhteristan to have been the ancient name for Mecca: now it seems that, in the language of the Esquimaux, Magoo and Mugwee are the words that express a mountain. —*See the Appendix to Beechey's Voyage in the Pacific, &c.*

[3] The Moorish name for Ætna, which the Italians have softened into Mongibello, Dante Infern. xiv. 56., is just the same as Hermon; the Djibel, or Mons of Mon.

[4] Αρμων, from Har and Mon, Deut. iii. if it may be supposed that ה became changed at length into ח — otherwise its first component word must be either חרם, desolavit, or חרה, exarsit ira; and then the meaning is the Mountain of Desolation, or of Wrath, which is a plain allusion to that mountain of Armenia, which was sometimes regarded as the instrument of destruction.

[5] Psalm xlii. 8.

surdity of calling Hermon a little hill, and have preferred rendering it, however unintelligibly, thus: — "Therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizer."[1] All the ancient versions, indeed, give this word the sense of little; but then they separate it from Hermon, and leave the whole sentence in obscurity. The Chaldee Paraphrast alone, makes a bold dash, and pronounces it to be Sinai. If, in order to escape from this perplexity, a conjectural emendation may be allowed, the omission, or change, of a single letter would make it all plain. The word Mizar, or Mezar, or Mezor[2], may thus be interpreted a fortress, for so it is used by Jeremiah, x. 17. "O inhabitant of the fortress;" and then, setting aside the gratuitous creation of a people mentioned no where else, and having no existence, the literal translation of the passage will run thus: — "I will remember thee concerning the land of Jordan, and Hermon; concerning the mountain fortress." David, in distress, turns to religion for comfort, and first fortifies his faith by calling to mind the goodness of the Lord, in bringing his nation to that "good land," the great features of which were the river Jordan, and the mountain-range of Hermon. But that name im-

[1] Psalm, xlii. 6.

[2] מצור, or מיצר, instead of מיצער, Propugnaculum, Agger. — *Avenarii Lexicon.* In Isaiah, xxix. 3. with the plural termination t is rendered a Mount; but it has also the meaning of Angustiæ. In Psalm cxvi. 3. it is rendered Pains; and so it may have reference to the distress occasioned by the catastrophe to which it alludes.

mediately reminds him of the still greater mercy vouchsafed to him, whose memory was preserved in the title of Mon, and he goes on to say, "Deep calleth unto Deep, at the noise of thy waterspouts: all thy waves and thy billows are gone over me."[1] For, as Bishop Horne rightly suggests, these ideas seem to be borrowed from the general deluge, when, at the sound of descending waterspouts, or torrents of rain, the depths were stirred up, and put into horrible commotion.[2] If this be the intended allusion, there is a peculiar delicacy, as well as force, in the subsequent expostulation: "I will say unto God my rock, why hast thou forgotten me?" Without having recourse to this mystical import of the word, it would not be easy to give any satisfactory explanation of another passage in the Psalms, where the dew of Hermon is said to descend upon the mountains of Sion.[3] Why should the dew of one hill fall upon another, or what particular merit was there in that of Hermon, unless it was considered a type of the sacred mount, on which God blessed the earth, and established his covenant of mercy with Noah and his sons?[4] In this case the next verse sets forth the real parallel between the two mountains: "For there the Lord commanded, or promised, the blessing, even life for evermore." As the name of Mon was thus associated with the diluvian mountain, so, in other instances, it was connected with the ocean

[1] Psalm xlii. 7.
[2] Vol. i. p. 257.
[3] Psalm cxxxiii. 3.
[4] Gen. ix.

and the Patriarch. Palæmon[1] was an oceanic deity of the Corinthians, in honour of whom, according to Hyginus[2], the Isthmian games were instituted; though Plutarch says that Theseus dedicated them to Neptune. Hesychius makes him synonymous with Hercules, who was also the man of the Ark; of which there are many proofs besides those already adduced, which will require a distinct consideration. At present it may suffice to say, that they were both born in Thebes[3], *i. e.* the Ark. His more ancient name was Melicerta; which may very well be derived from Mellach Aorth, the Navigator of the Ship.[4] The author of the Orphic hymns calls upon him to protect the initiated on the land and on the waters, and addresses him as the only preserver of mortals from dire vengeance on the ocean's surge.[5] If his mother was the Ark, there was good reason why she should be denominated Leucothea,

[1] Παλαιος Μων, or ὁ παλαι Μων.

[2] Hygini Fabulæ, f. ii. p. 5. Musæus de Isthmiis reconciles them by stating that there were two kinds of games, one in honour of Palæmon, the other of Neptune. They were clearly, however, one and the same person.

[3] Ἡρακλήα Διὸς υἱὸν ἀείσομαι, ὃν μέγ' ἄριστον
Γείνατ' ἐπιχθονίων Θήβης ἐνὶ καλλικόροισιν
Ἀλκμήνη. *Homer. Hym.* 13.

It may be observed that Heracles wounded Hera in the breast with an arrow, as Dourga did Dourgu.

[4] Mellach in Irish is a sailor, from מִילָה, nauta. Ar. Malah Aorth, navis. — *Vallancey de Rebus Hyb.* iv. 64. The same author derives Hercules from Airek-lij. Arab., nauta maris.

[5] σώζειν μύστας κατά τε χθόνα, καὶ κατὰ πόντον
Ποντοπλάνοις γὰρ ἀεὶ ναισὶν χειμῶνος ἐναργὴς
Φαινόμενος σωτὴρ, μοῦνος θνητοῖς ἀναφαίνῃ
Ῥιόμενος μῆνιν χαλεπὴν κατὰ πόντιον οἶδμα.
*Orpheus Hym.* 74.

or the white goddess; for it would long remain an object of veneration and idolatry among the snow-clad peaks of Ararat. She was said to be the daughter of Harmonia, *i.e.* the Armenian mountain. The account of their Apotheosis is very similar to that which Hyginus gives of the translation of the Syrian Venus and her son into the Zodiac. These, to avoid the fury of the enraged Typhon, threw themselves into the Euphrates, and became the two fish, which, in the Eastern Zodiacs, bore the name of Mina or Mena. So also the Theban queen, to escape from her raging husband (for the Ark was not unnaturally supposed to be wedded to the destroying power), threw herself into the sea with her son, who is sometimes represented supported by a Cetus, and sometimes on the Corinthian Cypselis or square ark.[1]

Among the Etruscans Vadimon was an acknowledged name of Janus, concerning whom it has been already shown that the double face must refer to one of that family, which could at the same time look back upon the antediluvian world, and forward to that which they were about to replenish. Mon, therefore, which is one of the words in the composition of Vadimon, was, in this instance too, the second parent of the human race; and his character may be still further established by investigating the root of the other term: he was the preacher, or prophet—in Latin Vates, in Irish Baidh, in Arabic

[1] Bryant, ii. 458. Pausanias in Atticis says, that he was brought to shore by a dolphin.

Bâd.[1] Under the latter names, with the addition of Maha, or Great, the Persians have engrafted on their own history the traditions of those first ages; for what Captain Low observes concerning Hindostan and the extra-Gangetic nations is equally true of all ancient peoples,—that very few indeed of their legendary narratives are entirely destitute of some foundation in history; and we must not therefore reject at once all that wears the aspect of pure fable.[2] Mahabad, says Sir W. Jones, is Menu: there were fourteen of each.[3] And the Dabistan, though it professes ignorance of the origin of the human race, yet asserts that he was the first man of the present period, and that he and his wife survived the last; that all the clefts of the mountains were filled with his progeny; that is to say, that his descendants performed their worship in caves, as was the custom of the Arkites; that he was the inventor of arts, and the framer of society, which he divided into the four classes still retained in India—the priestly, the military, the operative, and the servile. He is, moreover, obscurely and periphrastically described as the restorer of nature, just at the time when the equinoctial colure moved

[1] בדא, Bada in Chaldee, and Bedi in Arab., Prædicavit. Bâd, Arab., Præsul. — *Hyde.* The Præfectus ignis in Persia was named Hyr-Bad; in Irish. Ur-Baidh, scil. ignis sacerdos: we now translate Baid a Prophet. — *Vallancey,* iv. 204. But Bad in Irish is also a Ship; and Weda in Arabic, Noah's Ark. In the Telingar dialect of Coromandel, Wada is a Ship. — *Vallancey on Ancient Irish, Prosp.* p. 14.

[2] Transactions of the Royal Asiatic Society, vol. iii.

[3] Sir W. Jones, iii. 125.

from Taurus into Aries, about 2500 years before the Christian æra, *i. e.* about the æra of the deluge.[1] The same antiquity, it is true, and the same honour is ascribed to other personages; but the multiplication of titles is so common among the tribes of Asia, that when they relate any circumstances connected with the preservation of the human race from destruction by divine vengeance, whatever names they may use, and however they may set chronology at defiance, we may be sure that it is only a various reading of one and the same story; for we are well assured, that since the creation of man, there has been but one great catastrophe. Thus at one time Jy Afran (Satyavrata probably), who lived secluded from mankind in a cave, *i. e.* the Ark, and was called Jy from the purity of his manners, is said to have delivered the world from destruction brought on it by great depravity; that is, it was not totally destroyed. The worshippers of Joo are still the most respected sect in the island of Loo Choo.[2] At another time the same merit is ascribed to Gilshah: "When the wickedness of mankind had drawn down upon them the vengeance

[1] See the Dabistan translated by Gladwin, from p. 86 to 136.

[2] See Beechey's Voyage to the Pacific, vol. ii. It is remarkable that Ti Afrionn, which at this day signifies a chapel in Ireland, was formerly the name of those towers supposed (erroneously I think) to have been devoted to the service of the worshippers of fire. — *Vallancey*, iv. 361. The Loo Chooans seem to be fond of the pronunciation which they have given to their own island; which by the way is Doo Choo — not with an L; for they call Boodh, not Fo, like the Chinese, but Foo, which is a nearer approach to the original. Baith in Irish, an Ox, is pronounced Bo. — *Mr. Beauford in Antiq. Hib.* ii. 269.

of God, who rendered their mutual hostility the instrument of dreadful destruction and unparalleled punishment to the species, and the few who remained resided on the tops of mountains, and in the gloomy recesses of caverns, he was called by the Lord of the Universe to assume the monarchy of the earth, and, under the name of Kaiomars, was considered by the followers of Zerdusht to be the first parent of mankind."[1] And yet the same author acknowledges, that previous to the mission of Zerdusht, the Iranees venerated a prophet, named Mahabad, whom they considered as the father of men, and parent of the present cycle.

Kaiomars[2] took the title of Bulghian, which, the Persians say, is contracted from Abulgihan, *i. e.* the father of the world. It is composed, say they, of a word which is Hebrew, Syriac, and Arabic, and of another that is purely Persian; and therefore he is Adam. But how is this consistent with the previous wickedness of men? And why is it necessary to go so far back, when there was a

[1] An account of the Parsee doctrine by Moollah Feroz translated by Mr. Ellis, p. 332.

[2] Kaiomars, or Kaiumerath, is derived from the Persic Kai, which, like Ce or Ke, Cai or Cu, in Irish, signifies a prince, and Amra an Emir, or noble. Kai Amra in Irish is the head of the nobles. — *Vallancey*, iv. 181. This, therefore, is a name which might be applied to any king; and Russell is right in concluding, that the Persian writers were not possessed of any correct information respecting the early history of their country, and had not arrived at any distinct conclusions in regard to the names and successions of their first sovereigns. The length of their reigns marks the rule of fiction; one being 560, another 700, and another 1000 years. — *Connection of Sacred and Profane History*, ii. 288.

second father of the world, to whom they were more likely to refer their origin, who did live in an age when wickedness abounded, and when only a few were preserved from the destruction of the species upon the top of a mountain? In Thibet Mahabad is altered into Mahamoonie, which, however, has much the same meaning[1]; for the Munis of the Puranas were virtuous sages. The great Muni, however, of Hindoostan was Boudha; but it is to be observed, that this term sometimes describes the character rather than the man. Maurice, in his History of Hindostan, hesitates not to affirm, what has been already maintained, that Phut was Boudha[2]; but then, in a secondary sense, it is said to be an appellation expressive of wisdom[3]; and one of the names of the personage thus designated was Shakmun, or Sakya Muni; who, by means of his good actions, gained perfect knowledge, had the gift of prophecy, and could change the course of nature. His father was called Siddown, and his mother Maia; a term which of itself marks the allegorical nature of his parentage, for it means delusion. She was delivered of him through the navel, which has no meaning, unless she was the ark, from the centre of which he issued. Siddown, too, has an obvious relation to the Caer Sidi of the Celts, and the Side, whom Orion, the unsubmerged walker of the ocean, married. At his birth, the earth trembled, and the water of the Ganges rose

[1] As. Res. ix. 358. [2] Vol. i. p. 249.
[3] As. Res. vi. 260.

and fell in a most astonishing manner.[1] He is certainly the same as Mahamoonie; for his priests in Thibet are called Lama. The other moiety of his name, which is very variously enunciated, confirms still more strongly the conjecture of his real history, and identifies him with Satya Vratta or Menu. "When the chief of Assurs, the evil spirit, came with his forces to give battle to Sacya, observing that he was left alone, he invoked the assistance of the earth, who, attending at his summons, brought an inundation over the ground, whereby the Assur and his forces were vanquished, and compelled to retire."[2] Another of his names is Sakya Sinha; and the latter word may possibly be the obsolete root of the German Sinn[3], mind, as Menes is of Mens, and Noe of Νους: Singha, however, or Sinha, in Sanscrit is a Lion; and this, as well as its Hebrew name, will account for the introduction of that animal into the Zodiac[4], and his alliance with Dourga against the Assur. Sacya Sinha is believed by the most orthodox Brahmins to be Vishnu himself in a human form[5], who is re-

[1] Ayeen Akbery, p. 434. [2] As. Res. vol. ii. art. 16.

[3] In fact, Sin in Chinese signifies Mind. — *Barrow*, in art. *China, Supplem. to Encyc. Brit.*

[4] If so, it was peculiarly appropriate in Egypt as the name of the constellation, which the sun entered when the inundation was at its height. Quod tempus sacerdotes natalem mundi judicarunt. — *Jul. Sol. Polyhist.* c. 32.

[5] Moor's Hindu Pantheon, p. 234. It is asserted by Sir W. Jones, and Kæmpfer observes, that the worship of Budh pervaded all the East; and he is the same person whom the Brahmins call Budha, and believe to be the essential Spirit of Wishna. — *Hist. of Japan*, plates 7 and 49 of Moor.

presented by the Indian artists floating with Lakshmi on the unbounded ocean, and seated on the top of Mandara amidst the agitated waters. The Chinese call him Sacka, Siaka or Xaka, and Sin Noo, which they pronounce Xinnum, in the same way as the Cingalese pronounce Budha Budhum. Si Tsun is another title which they give him corresponding to Mahamoonie; for, according to Kæmpfer[1], it signifies a great saint. He revealed himself about 20,000 years before our æra; that is to say, long before the commencement of known history; and he sate upon a Tarata flower, which is the Faba Ægyptiaca, of which Dioscorides says, that it was called Cibotion[2], or Ark, from its concave form; and Bryant remarks that nothing can more resemble a boat, especially the navis biprora of Isis, than the pod of the common bean[3]; whence the Faba Ægyptiaca was called Kuamon, *i. e.* Cu Amon, the shrine of Ammon. To this form, perhaps, there is an allusion in the Celtic bard, when he says, that "Menwyd, the dragon chief of the world, formed the curvatures of Kyd (*i. e.* the Ark), which passed the dale of grievous water."[4] The Chinese historians acknowledge that a great deluge happened in the reign of Tci Sijun[5], nearly 2300 years B.C.,

[1] Kæmpfer's History of Japan.

[2] Κιβωριον, or κιβωτιον; ab illa concavitate quam in medio habere auctores omnes probant. — *Salmasius de Homonymis Hyles Iatricæ ad fin. Jul. Sol. Polyhistoris*, p. 198.

[3] Bryant's Analysis, ii. 398.

[4] Davies's Mythology of the British Druids, p. 568. As Mons is to Mon, so is Menydh to Menwyd; for Menydh in Celtic is Mons. — *Lhwyd's Archæol. Britan.*

[5] Kæmpfer's Hist. of Japan, p. 146.

which is within a few years of the calculation, according to our Hebrew text, of the period to which the general deluge is referred.

It is true that they assign different dates to the events belonging to these several names; but in matters of history so remote, little credit is due to their accuracy. For though in China, as well as elsewhere, Princes and Priests have assumed divine titles, and there have been modern Fos and Sitsjuns, as well as Munis and Budhas, and hence they claim Fohi, the victim, for their progenitor [1], yet it is certain that Fo was unknown to them, till the latter end of the first century.[2] The Jesuit Le Comte relates, that the emperor Minti[3] having heard that Confucius had frequently said, the true Holy One was to be found in the West, despatched ambassadors with orders to travel that way, till they found this saint; and they being forced by the danger of the sea to remain on an island, there found the idol Fo; and being perfectly instructed in the superstitions of that country, carried them

[1] The first man and first emperor of that monarchy the Chinese take notice of, was Fohi; before him they confess they knew nothing of the world. He was the first that sacrificed to heaven. — *Navarette's Account of the Empire of China in Churchill's Collection*, i. 93.

[2] A. D. 65.

[3] Ti is Lord, and Min, therefore, may be an appropriation of the ancient name of Mon or Menu: his proper name seems to have been Fanvang. In the islands of the South Sea, the Tii were a kind of inferior deities (Dii), to whom prayers were offered, spirits formerly residing in Raiatea, who assumed human bodies, and became the progenitors of mankind: they are also the spirits of the departed. — *Ellis's Polynesian Researches*, i. 484.

back to the emperor.[1] If this account were literally true, they must have visited the British islands; for if they had travelled between the 23d and 46th parallels, westward, that is, from any part of the country lying between Canton and Pekin, they would have found no sea to stop them, till they came to the Mediterranean; and there we know the classical idolatry had rooted out the more ancient rites. If on the other hand they kept to a higher latitude, Britain would be the first island, which they were likely to reach, of sufficient consequence to give them satisfaction; and there they would have found the superstition, which they carried back, uncontaminated by Brahminical devices. "Before Buddwas," says Taliessin, who professes himself to have been of the seed of the Arkites[2], "may the community of the Cymry remain in tranquillity; he being the dragon chief, the proprietor, the rightful claimant in Britain."[3] And in another poem, he speaks of the red dragon Budd, of high power[4], who was also a luminary and an Arkite, and had the title of Manon. Sufficient proof has been already given that the name and the worship of Buddha were

[1] Account of China by Dionysius Kao in Harris, ii. 980.

[2] I have been a grain of the Arkites (gronen erkennis), which vegetated on a hill, and then the reaper placed me in a smoky recess, *i. e.* in a dark cell, Angar Cyvyndawd. — *Davies's Mythol.* p. 572. He declares that his doctrines are written in Hebrew, yn Efrai.

[3] Marunad Aeddon o Vôn. — *Davies's Myth.* p. 553.

[4] Fud Pharaon. I have ventured to make a slight alteration in Davies's translation, because "Of the higher powers" seems to give no sense at all. The word rendered Arkite is Archawr. — Ibid. p. 583.

strongly impressed upon the British islands, where he was received under the names of Bad and Budhdearg[1] and Mann, the god of waters; but especially in the island Pomona, where both his titles were conjoined.

In Guernsey, Mr. Metevier has shown[2], that those ancient Druidical monuments commonly called Cromlechs had formerly the name of Poo, or Pooleh, just as the great Boudhist temple in China has the name of Poo-ta-la. If Barrow be right in his derivation of this name from Poot Laya, the residence of Boodh, it greatly strengthens the probability, that Himalaya has originally been Hu maha laya, the great abode of Hu. For this is not only the name of the Celtic diluvian god often mentioned by the Welsh bards; but in Chinese it signifies water, and consequently may have been personified by idolatry, like Oceanus, and become equivalent to the Irish god of the waters, Manannann. In the fabulous age of Persian history their lawgiver is styled Houshang, *i. e.* the supreme Hu; for Chang in Chinese signifies Supreme[3]: this personage, it is said, 'bestrode a monstrous animal called Rakhshe, which he found in the new world, being the issue of a male crocodile, and female hippopotamus. This monster fed

[1] Budh signifies a deity in Irish and in the language of Thibet; it also signifies Mens, and so is equivalent to the Mun of Hindostan. — *Vallancey on the Ancient Irish*, Preface, p. xxix.

[2] In an essay on the Cromlechs of Guernsey, communicated to the Bristol Phil. Society.

[3] Changti is the Supreme Being. — *Encyc. Brit.* Shang, according to Morrison, is above.

upon the flesh of serpents and dragons, and with it he reduced the people of Mahiser, who had fishes' heads.[1]

Complicated as this fiction is, it is not impossible to disentangle its meaning. Raksha is considered by the Hindoos, sometimes as an evil spirit, and sometimes as the contrary[2], in exact conformity to what has been already observed of Doorga. It is probably the same as Rehkeser in the institutes of the emperor Akber, the name, as it is there stated, of certain virtuous men, rewarded with high rank near the throne of God, whose temples were very numerous, and were denominated Arkh: among them was one called *Pho*-ker in the district of *Budderee*. It appears, then, that the mighty Hou rode upon the deluge, which was fabled to owe its being and its growth to the agency of serpents and dragons, such as Typhon and Narayen, and became the acknowledged chief of those who worshipped the great Soor[3] or Deity of the ocean, and esteemed the fish a sacred symbol. Houshang may also be compounded of Hoo, and Shan, and mean the Guardian of the Mountain; for Shan in Chinese is a mountain, and thence the Hindoo Sani seems to

[1] Vallancey's Collectanea, Vind. of Ir. Hist. p. 182.

[2] They are classed with good beings in the Ramayana, p. 122. — *Moor's Hindu Pantheon*, p. 96.

[3] Mahiser is probably Maha Sur. Surs or Soors are good angels. — *Moor's Hind. Panth.* p. 94. The sun is called Surya, the great Soor, but he is also called Arca. Assoors are evil spirits. The Ayeen Akbery says the first sort of temples are sacred to the triad; the second to the race of Dyte, the source of Anger, and are called Assoors; the third to the Rehkesher, ii. 317.

be derived, who, mounted on a raven, carried a trident and a bow, and is identified by Moor with Menu and Noah.[1] The Celtic Shony, in search of whom the Irish used to wade into the sea, may be referred to the same origin. There is also a similarity between the Celtic and Chinese languages with respect to the first syllable of Hou-shang: for as Hu in Welsh is a guardian, so Hoo[2] in Chinese is to guard: in a secondary sense it is the same as Mun; for both signify a door[3]; and thus it bears the same relation to the person Hu, as Janua does to Janus. Moreover, as the Celts were observant of the moon in their religious rites, so were the Chinese: as the former made a point of cutting the misseltoe on the 6th day of the moon's age[4], which, according to Pliny, was the commencement of their months, and as the figure of a Druid given by Montfaucon holds in his hand a lunette, at the period when the crescent is most like those junks, with lofty prow and stern, which still navigate the seas of China, so the Chinese select the changes of the moon for the performance of their worship, and build their sepulchres in the form of crescents and on hills.[5] They know not, indeed, the meaning

[1] Hindu Pantheon, p. 306.

[2] Oo, according to Kæmpfer, signifies a prince. — *Hist. of Japan*, p. 153.

[3] Barrow on China, in Supplement to Encyc. Brit.

[4] So, too, on the sixth day of the moon's age, Hindoo women walk in the forests, and eat certain vegetables, in hope of beautiful children, in honour of Lakshmi. — *Moor's Hindu Pantheon*, p. 134.

[5] Gemelli Careri's Voyage round the World, Churchill's Collection, iv. 327. Narrative of a Residence in China, by P. Dobell, ii. 298.

of the practice, and perhaps think as little of the moon as of the ark in using that form. But that is a part of their character: for it is observed by a person, whose long residence among them qualified him to judge, that they "have a superstitious respect for certain ceremonies and ancient customs, which have prevailed for ages, without having the slightest knowledge of the principles or dogmas on which they are founded."[1] Their name for the moon (Yue) is not very remote from that of the Celtic Patriarch (Hu): among the Mongols it is Ayou; and they not only worship her on their knees, but, what is very remarkable, call her the great emperor, and suppose him to be the ancestor of the Mongol nations.[2] Another material resemblance between the Druids of Wales and the Boudhists of China consists in their belief of a metempsychosis. Taliessin says of himself: "I have died; I have revived; a second time was I formed. I have been a blue salmon; I have been a dog; I have been a stag; I have been a roebuck on the mountains; I have been a cock; I have been Aedd, returning to my former state; I am now Taliessin."[3] In like manner the Bonzes, or Priests of Foe, teach the transmigration of souls. It is one

[1] Narrative of a Residence in China, ii. 252. The unchangeableness of Eastern manners is remarked by Sir John Malcolm, who says, that, in Kurdistan the inhabitants appear unchanged in their manners and customs by the twenty-three centuries which have elapsed since the days of Xenophon.— *Sketches of Persia.*

[2] Carpini, in Lardner's Cyclopædia, Geography, p. 256.

[3] Davies's Mythology of the Druids, p. 573.

of their doctrines, that " when a man dies, according to his actions he is converted into one of six things, a beast, a fish, a bird; an angry, a hungry, or a heavenly devil." [1] The two latter words form a curious combination, which illustrates the remark already made upon the confusion of ideas, which prevailed among the heathen, in consequence of their not distinguishing the man of the flood from the Deity who caused it, nor the punishment of sin from the ruin of the world. If, however, this overland journey seems incredible on account of its length, and the resemblances which have been pointed out must be attributed to the flowing of the stream of superstition from the same origin in opposite directions, like the Rhine and the Rhone, which, rising in the same district, take opposite courses, the one to the north and the other to the south, the language of the ambassadors may still be mystically true, and then their island would be one of those places of devotion surrounded by water, which were so many images of Ararat. In this case there can be no difficulty in deciding, that Cashmir must have been the country in which they found those shreds of diluvian lore, which they brought back to China; for the sages of Hindostan say [2], that in the early ages of the world all Cashmeer, excepting the mountains, was covered with water, and was then called Suttysir; Sutty

[1] Navarette's Account of China, in Churchill's Collection, i. 88.

[2] 4701 years of the fourth Yowg, *i. e.* of the last age, had elapsed when this book was written, but it has no date.

being the wife of Mahadeo, and Sir a reservoir.[1] Now Mahadeo is the name of a mountain in that country; and there is a fable, that every place from whence it can be seen is free from snakes, and yet in that same country there are no less than 700 carved figures of snakes, which are worshipped: this strange contradiction is another proof how much good and evil are blended in one, when religion degenerates into superstition. As the Deity of the flood the snake is worshipped; as the agent of the flood he is abhorred; and the privilege of exemption from its destructive presence enjoyed by all who can see the top of Mahadeo, whose forehead[2], when he is personified, is sometimes adorned with a crescent, and sometimes encircled by a rainbow, is only a corrupt version of the privilege which was vouchsafed to the earth after it had been blessed; when God set his bow in the clouds to be a token of the everlasting covenant between Him and every living creature. When that bow was seen in the cloud, especially by those who could also see the crescent-like form of the huge ark of mercy reposing on the summit of Ararat, they would feel secure, that the waters would no more become a flood to destroy all flesh.[3] The same Mahadeo is said to have created out of the sweat of his forehead a human

[1] A Sanscrit book called Raj Turunjee, presented to the Emperor Akber, and mentioned in the Ayeen Akbery, ii. 143.

[2] Moor's Hindu Pantheon, plate 18.

[3] Genesis ix. 11 to 17.

form, whom he called Charun, and gave him charge of his own ox.[1] What is this when interpreted into plain language, but the history of Noah descending from the mountain-top still reeking with moisture from the struggling waves, and having the ark under his charge? For it has been shewn that in various parts of the world an ox or a cow was considered an emblem of the ark[2], and Charon signified in the Egyptian language, a pilot, and a boat was assigned to him by the mythology of Greece.[3] The only poet who has done him justice is Virgil, who was initiated into the mysteries: he describes him as a god enjoying a green old age.[4] What sort of a god that must be, it is not difficult to perceive. These traditions remained so much more lively and perfect in Cashmeer, than in other places, that it was regarded by the Hindoos as holy land; and it is remarkable, that while there were only three temples of Brahma in all that district, no less than forty-five places were dedicated to Mahadeo, sixty-four to Bishen, or, as others write the word, Vishnu, the personification of water, half-man, half-fish, like Dagon, and

[1] Ayeen Akbery, ii. 65.

[2] We have a striking instance of this in the story of Prit'hu, in whom Wilford recognised Noah. — *As. Res.* v. 256. His name, therefore, may be a corruption from Berith Hu, the Man of the Covenant; he beat his wife for not furnishing the usual supplies; she was a form of Lakshmi, and one of her names was Ila, the earth, who was also considered the wife of Budha. She assumed the form of a cow, and ascended Meru to complain to the gods.

[3] Diodor. Sic. Bibl. Hist. i. 82.

[4] Jam senior, sed cruda Deo viridisque senectus.
*Æneid*, vi. 304.

twenty-two to Durga, or the Ark. So also near the town of Bereng[1] in a mountain hollow there is a reservoir of water seven ells square, which the Hindoos consider as a place of great sanctity. Why?—because it presents an image of the deluge, by being dry eleven months, and then suddenly swelling and filling the whole space. This was the original reason[2], though its reputation for sanctity among the natives survived their recollection of its cause. In this country are situated the Ayoub mountains, that is, the mountains of the moon, of Ayou, or Hu; and here, too, is the Himalayan range, the Malayan mountains of the moon, or of Hi, for this term is still preserved in China, and means, "he who is heard, but speaks not to the ears."[3] This is an attribute of the Deity, and therefore it is added to the name of Fo, whose full title, as I have already mentioned, is Fohi; and the mountains, which were supposed to be his favourite haunt, might well be the mountains of the moon, for some writers make him the son of the moon; others identify him with that planet. "Sakia Sinha," says Creuzer,

[1] The name of this town calls to mind a passage in the Ayeen Akbery, where it is said that at the creation of the world Berincheh was produced by the will of Brahma, from whom proceeded Kushup, from whom proceeded the sun. Now Kushup, or Khowshup is the name of one of those temples called Arkhs, ii. 317 and 337.

[2] To the same cause must be ascribed a strange legend in the same volume about a fountain at Kotchar, which continues dry for eleven years; and when the planet Jupiter enters the sign Leo, the water springs out on every Friday, but is dry all the rest of the week during that year, p. 133.

[3] Père Amiot — from the book of Laotse.

" the lion of Sakya, or the moon, is a surname of Budha throughout the whole of eastern Asia[1]; " and accordingly the head of his figure in the cave at Elephanta, where he is seated on a Lotus, is ornamented with crescents.[2] In this case one emblem explains the other. The Lotus, which is a water plant[3], shows the meaning of the crescent; and hence the Sin-noo[4] of China, who is obviously the same as Sakya Sinha (for he was the teacher of agriculture and the arts of life, and with his reign the chronology of the empire begins according to some histories), is represented by some authors with two horns placed on his forehead, like Ammon, by others with the head of an ox.[5]

[1] Creuzer on the Religions of Antiquity.

[2] Moor's Hindu Pantheon, p. 246.

[3] Ægyptii, says Iamblichus, Deum inducunt sedentem super Loton, aquaticam scilicet arborem.

[4] In the Mahabarit translated from the Sanscrit into Persian by Abul Fazil, it is said that *Noo* had three sons, Sham, Eaples, and Ham, and among the sons of Sham, instead of Ham, one is named Bud. — *Dow's Hist. of Hindostan.*

[5] Kæmpfer's History of Japan, p. 146. From the same authority it appears that they call their gods Sin, and also Kami. Now Kamadevi was the all-prolific cow, *i. e.* the Ark: the name was also applied to the god of Love, because Kam means desire; but one of his names, even under that character, in the Carnatic, is Munmoden (Sonnerat). But as he is sometimes called Madan only, Mun must be an independent term: and another of his names is Makara-ketu, the fish Cetus, or Ked; for Makara is said to be the horned Shark, and it is the name of the sign Capricorn, which is sometimes seen to terminate in the tail of a fish. — *Moor's Hindu Pantheon,* p. 449. Mackery is the fish god, or Capricorn of the Zodiac, like the Oannes of the Chaldees, and the Dagon of Phœnicia. It forms the centre figure of pl. 31. in *Upham's Hist. of Bud.* as ruling the Bali. On the head there is a triple crown. — *See Callaway's Note to the Cingalese Poem, called Yakkun Nattannawa,* p. 24. Munmoden is the Maneros of the Greeks. In the Hindoo solar system Ketu is one of the nodes. But why is it associated with the

Now this evidence is enough to show that the fiction of a Minotaur was no local fable: the half-bull, half-human monster was not the property of Crete, as the Greeks, who never looked beyond themselves, vainly imagined; but it was an ancient myth common to the East as well as to the West; and therefore Nonnius need not have been so much surprised at finding him so often engraved upon Grecian coins in parts remote from Crete. "Miror," says he, "sæpe in Græcorum nummos ita frequenter Minotaurum insculptum esse, cum Cretense hoc monstrum nihil ad illos spectaret." The very mode of the representation might have suggested to him that it was something different from the semibovem virum, semivirumque bovem of the poets.[1] On two Ambraciot coins the engraving exhibits the Minotaur as the head of a man with the neck and horns of a bull, the horns being in the shape of a crescent.[2] The same effect is produced on other coins by a different contrivance. Cancer, for instance, has his fore claws extended upwards in the same shape: the other claws, being four on each side, represent the Ogdoad, the eight persons who were preserved

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Planets, unless it be the Cetus, or Ked? In Persian it is Keet. It is in fact, as the legend relates, the tail of a Cetus, or Dragon, separated from the head by Vishnu at the churning of the ocean, *i. e.* at the Deluge: it fell on the mountain Malaya, and was preserved by Mini, a Brahmin. — *Moor's Pantheon*, p. 283.

[1] Ovid de Art. Am. l. ii.

[2] Ludovici Nonnii Comment. in Hub. Goltzii Græciæ Nomismata.

from the deluge; and hence it obtained its exaltation into the sphere. On a frieze of black basalt in the British Museum the bull-headed idol, to whom an offering is about to be made, has his horns thus  : but in a hieratic MS., in the possession of the Earl of Mountnorris, they are more open—thus  . In short, the Minos Taurus was no other than the person whom M. Anquetil[1] out of Persian history denominates L'Homme Taureau; and he was called the son of Minos only because the honours and titles of the elder Patriarch were afterwards appropriated to his son, the corniger Ham-mon. The head of the bull was chosen for his emblem, because the horns bore the shape of a crescent; and since that is a qualification which does not extend to all the individuals of the bovine family, it was secured to the sacred bull of Egypt by marking a half moon upon the side.[2] On one of the walls of the temple of this Amun at Elephantine, there is a sacrifice represented, — 1. A whole bullock and a layer of wood. 2. Another bullock and another layer of wood. 3. A bullock's head with horns, not menoeid, but bearing between them a vessel containing little pyramids  .[3] Now it is impossible to explain the choice of this head separate from the

[1] Anquetil, on the Zend Avesta, by Du Perron, iii. 363.

[2] Cadmus's cow had a white mark in the shape of a crescent on each side. — *Pausan.* l. ix. 733. Λευκὸν σχῆμ' ἑκάτερθε περίπλοκον ἠΰτε μήνης. — *Schol. on Arist. Batrach.* v. 1256. *Description of Apis in Herod.* l. iii. c. 28.

[3] Hieroglyphics collected by the Egyptian Society, 1823, p. 56.

body to crown the pile, unless it were deemed something peculiarly sacred; and since in this case the horns do not resemble the moon, they can have no relation to the worship of that luminary, but to something of which the figure is less familiar and less well defined. If the moon had been designed, there was no reason for not giving the delineation the exact form of a crescent, for the discovery of a resemblance usually supposed to exist between the one and the other is not a fanciful speculation for the sake of an hypothesis. The author of the Orphic Hymns actually addresses the moon as the bull-horned Mene.[1] From Strabo we learn that the temples of Meen, or the Moon, were not unfrequent in Asia Minor.[2] Now this is the country not only of Mount Taurus, but of Apamea Cibotus, about which there are many conical hills, and on the top of one of them a lake; and between Smyrna and Ephesus there is a remarkable ridge called Frigatta from its resemblance to the hull of a ship, that is to say, to an inverted crescent.[3] The astronomical character of Taurus is a crescent mounted upon a hill ♉; and the antiquity of this character appears from an ancient seal in the Dactyliotheca of Gorlæus. Hence perhaps Porphyry asserted that Taurus was the Moon[4],

[1] Ταυρόκερως Μήνη. — *Hymn*, viii. 2.
Ὁ μην, says Proclus, λέγεται βοῦς. — *Ad Hesiod. Dies.* p. 168.
[2] Τοῦ Μῆνος. — *Strab.* l. xii.
[3] Arundell's Visit to the Seven Churches of Asia, p. 21.
[4] Ταιρος μεν Σελήνη. — *Pomph. apud Bryant*, i. 123. Suidas says, that Diana is called Taurione in the Ajax of Sophocles, because she

which was only true so far as the moon was an image of the Ark; and this is the solution of that mysterious saying which makes the dragon the parent of the bull, and the bull of the dragon.[1] Both the words are equivocal, and bear a double sense; in the first clause they mean that the sacred mountain was born of the deluge; in the second that the dragon chief was born of the Ark.

On the same principle, a bull was sometimes represented bearing the sun, the whole animal being figuratively taken for that portion of it, which had made it sacred, and the patriarch being worshipped in the sun. This could not be an astronomical allusion to the sun's place in the zodiac at the creation or at the flood, because a lion is sometimes substituted for the bull[2]; and accordingly, in the Oriental zodiac, given by Sir W. Jones, Surya, the sun, who was also called Varuna, or the god of water, and Arka, the Deity of the ark, and Vivaswat[3],

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is the same as the moon, and is carried by bulls. She was also called Taurope, bullfaced. Hesychius says, that the Tauria was a festival of Neptune — Ταῦρος ταύρειος; ὁ Ποσειδῶν.

1 Ταῦρος
Πατὴρ δράκοντος, καὶ πατὴρ ταύρου δράκων.
*Clemens, Alex. Cohort. ad Gent.* p. 14.

Arnobius calls it a tritum notumque senarium quem antiquitas canit, lib. v.

2 Sic etiam in nummis magni Mogul Imperatoris Indiæ exhibetur corpus solare super dorso tauri aut leonis qui illud eodem modo gestat. — *Hyde. apud Maurice, In. An.* ii. 64.

3 He was called Yama, perhaps from Ham: he was also Vishnu, and Chrishna, and the genius of the planet Saturn; all of which identify him with the patriarch. He was also Heli; whence Ηλιος. — *Moor's Hind. Panth.* p. 287.

*i. e.* Menu, and who was supposed to have descended upon the earth in human form, is mounted upon a lion [1]: so, too, is Dourga, the mountain-born. It was with stricter adherence to historical truth, that the Egyptians assigned their Baris for the vehicle of him who was worshipped in that luminary [2]; but even the Hindoos have contrived to show the real meaning of their lion by representing the man of the ocean with the trident in his hand, standing in a vessel formed by two lions placed back to back, so that their heads correspond to the horns of the crescent [3]; and Captain Francklin mentions a boat sculptured in a temple of Boodh, the prow of which is a lion's head, and the stern has the expanded tail of a Cetus or fish.[4] If it were not that the fin rises somewhat too high, the outline of the whole would be quite semilunar; and it carries three persons upon an ocean, in which others are seen drowning. Thus, on a Delphic coin Apollo is represented standing on a dolphin, which, by the

[1] Maurice's Indian Antiquities, ii. 99.

[2] Solem ac lunam, non curribus, sed navigiis, circumferri existimant. — *Kircher, de Instit. Hierogl.* l. iii.

[3] On a Sanscrit roll, Orient. Collect. ii. 183. in Faber. i. 419. In some instances the trident was transferred to the ship itself: hence the trifidum rostrum of Silius Italicus, and the rostris tridentibus of Virgil. In Addison's Dialogue on the Usefulness of Ancient Medals, one is shown (the 2nd in the second series) which bears the image of a ship with the puppis recurva of Ovid and Virgil armed with three teeth; and from the stern a tall cynocephalus figure rises instead of a Triton, which seems to have been the common ornament. It is not unlikely that there was something mysterious in the figure of this ship; for the inscription is Pontif. Max. Tr. Pot. PP.

Frons hominem præfert; in Pristin desinit alvus.
*Virg. Æn.* x. 211.

[4] Francklin on the Doctrines of the Boodhists, p. 84.

elevation of the head and tail, forms a similar figure.[1] The same subject is expressed on the wall of a chamber of Osiris, at Philæ, by placing the solar orb within a crescent. On this wall, there is a long array of figures, bearing standards T, which carry various devices of animals, &c.; among the rest : and this is not a figurative boat, but one of sacred character[2]: for in one instance, it appears alone . The Apollo Delphini Insidens may be supposed to have been copied by the Hindoo painter, who represents a three-headed idol (one of which heads belongs to Yamuna, a form of Lakshmi), seated on the concave back of a fish, though it is impossible to say which was the original, and which the copy.[3] Yamuna, which is the name of a very sacred river, is evidently the Amun of Egypt; for, as Lucan observes, he belongs to India as well as Ethiopia[4]; and there was a river Ammon in Arabia; but there is also an Ammonian promontory in that country[5], for the patriarchal family were equally the genii of the mountain, and of the flood: hence, I conclude, that Zalmunna[6], the prince of Midian,

[1] Ludov. Nonnii Comment. in H. Goltzii Græciæ Nomismata.

[2] The standard-bearers are thus Is not this the handled cross, the Crux Ansata?

The last device cannot be meant for the real moon; for if that be its import in one case, it must in the other too; which would involve the absurdity of making the moon contain the sun.

[3] Moor's Hindu Pantheon, pl. 75.

[4] Quamvis Æthiopum populis Arabumque beatis
Gentibus ac Indis unus sit Jupiter Ammon. Lib. ix.

[5] Plin. vi. 28.

[6] Judges, viii. 5. Another of these princes was called Oreb, from Mount Horeb, and he was slain at the rock of Oreb.

took his title from a hill of that name; probably the same as Salmon in the Psalms, which must have been a high hill; for the Psalmist mentions the whiteness of its snow, and his camels were adorned with golden images of the moon.[1] In the same manner the Xinnoo of China may be recognised in Sinai, which was very proper to represent the diluvial mountain; for it stands in a fork formed by two gulphs of the Red Sea, and possesses two horns or peaks higher than the neighbouring ridge, the one called Sinai, the other Horeb.[2]

[1] צַלְמֹן, Zelem, Moonah, imago Lunæ.

[2] Milman's Hist. of the Jews, i. 66.

## CHAP. XII.

THE RELATION OF THE EGYPTIANS TO MIZRAIM DIFFERENT FROM THEIR RELATION TO PHUT. — THE DESCENDANTS OF THE FORMER WERE CONQUERED, AND FOR SOME TIME KEPT IN SUBJECTION BY THE DESCENDANTS AND VOTARIES OF THE LATTER UNDER THE NAME OF PALLI. — HYESOS. — SHEPHERDS. — BERBERS. — CONFUSION INTRODUCED BY DIFFERENT FAMILIES APPROPRIATING DIVINE HONOURS TO THEIR OWN IMMEDIATE ANCESTORS. — NO AMON. — THEBES. — MENES NOAH. — SOTH UNCERTAIN, BUT AN ARKITE. — CONCERNING THOTH AND ATHOTHIS. — CNOUPH. — CANOBUS. — ANUBIS. — MANNUS. — EXPLANATION OF ISAIAH LXV. 11. — GAD IN GADES. — HERMES. — MERCURY, WHO IS ALSO HERCULES. — STORY OF IO. — PICUS. — HORUS. — ORION. — MEANING OF PELEIADES AND CUON, AND OSIRIS AND OGYGES.

It has now been shown that Phut, the son of Ham, was regarded by the most ancient nations as the head of their religion, the author of their religious rites, and that the names of Fo in China, of Vo in Japan, of Bo, and Woden, and Thor in Scandinavia, of the Celtic Bud, and the Hindoo Budha, and the Egyptian Phtha, and Tho, and Thoyth, and Athor, are all so many traces of a popular veneration for their first ancestors indistinctly seen through the dimness of antiquity, so that the grand-

son was confounded with the son, and the son with the Patriarch himself. Of his descendants, however, and their place of settlement, nothing seems to be known. It is not, therefore, improbable (with Mr. Bryant's leave [1]) that they formed a separate caste of priests, like the Brahmins, who carried the rites of their religion into all their kindred tribes; and this is the most reasonable explanation of his name, being so widely spread throughout the ancient world; but though Phut was the father of religious rites in Egypt, Mizraim, his brother, was the father of its inhabitants, and the most ancient of all historians, Moses, constantly designates it by his name. It was natural, therefore, that the bulk of the people should transfer the titles, to which most veneration was attached, to their own immediate ancestor; and accordingly we learn from Champollion, that "in the monument of Dakkeh, Thoth is found in connexion with Harhat, the great Hermes Trismegistus, his primordial form, and of which he is only the last transformation, *i. e.* his incarnation on earth after Amon-Ra, and Mouth incarnate in Osiris and Isis."[2] What are we to gather from this, but that the spirit of the great first legislator passed first into his son Ammon,

[1] Jacob Bryant claims the priesthood for the Cuthites. It would seem, however, from the example of Nimrod, that they were rather warriors than priests. Yet their haughtiness and impatience of rule may have induced them to combine both characters in their own person; and from this usurpation, they may have derived the name of Rajpoots, Lords and Priests.

[2] Eleventh Letter of Champollion.

or Ham [1], whose inferior title was Osiris, and subsequently into his son Mizraim? for if it be possible to separate the earliest history of the Egyptians from the tangled web of their theology, we may suppose, that when the first repairer of the world after the deluge was exalted as a deity into the obscure heaven of their imagination, his first incarnation on earth would be the first ruler of their land, and the next his immediate successor.[2] Now, two of the oldest chronologers of Egypt concur in affirming, that Mines was the first king, and Athothis the second; and Manetho adds, that the latter was the son of the former. It is true that he also mentions sixteen deities, or titles of deity before; but his dynasties begin with Menes, and thus he himself has drawn the boundary line which separates that part which is theological from that which is historical. But what sort of deities he intended, we may learn out of an old Egyptian creed, which Iamblichus transcribed out of the Hermetic books.[3]

[1] Banier admits that Jupiter Ammon was probably Ham, deified by his son Misraim, whom he identifies with Menes and Osiris. — *La Mythol.* ii. 13. Cairo is called in Coptic M S S. both Χημι, and Μισραμ; by the Arabs, Misr. — *Quatremère*, i. 50.

[2] A Mohammedan sectary of the eighth century, named by the Arabs Al Mokanah affirmed a transmigration or successive manifestation of the divinity through and in certain prophets and holy men from Adam to the time in which he lived. — *Sale's Koran. Prelim. Dis.* p. 234. The Gholaites, too, a sect of Shiites, or adherents of Ali, held a Metempsychosis, or the descent of God upon his creatures — their Imans. Ibid. p. 234. If then so recently this opinion has prevailed so strongly, it is no wonder, that, in ages of still greater darkness, the deity of the genius of the flood should be supposed to have passed through several successive incarnations among the ancestors of mankind.

[3] Cory's Fragments, p. 45.

In this profession of faith, a great first cause is acknowledged, a God antecedent to the first popular god and king, which is utterly unintelligible, unless it be conceded that the first king, or Noah, was a divinity too; but the first local king, the first founder of the nation, the well-spring, from which the population flowed, was Ham, and hence, in the Psalms, God is said to have done wondrous things things in the land of Ham [1]; but the conclusion, that he is the Mines or Menes of the Egyptian annals, is still further confirmed by the manner in which he is mentioned by Eratosthenes in his canon of the Theban kings.[2] The first in his catalogue is Mines, whom he denominates the Thebinite, and Thebæan; and lest it should be supposed, that these names are merely equivalent to Theban, he adds the received interpretation in the language of the country, as far as he could represent the sound in Grecian characters, that is to say, "Dionius." [3] Now, there can scarcely be a doubt, that this is the same word, which was also moulded by the Greeks into the form of Dionusus, the Deo Naush [4] of the Hindoos, the deity of the ship, which is Naus in Greek, and Thebe in Hebrew. Mines, therefore, was certainly one of those who were embarked in in the ark. Herodotus calls him Meen [5], and re-

[1] Psalm lxxviii. 51. cv. 23. cvi. 22. [2] Syncelli Chronicon.

[3] Θηβ῎ινιτης. Θηβ῎αιος, ὁ ἑρμηνευεται Διονιος.

[4] It is said that Naush was at first a mortal; but on Mount Meru, *i. e.* Ararat, he became a Deva, or god. Devanaush becomes in the vulgar dialects Deonaush. — *As. Res.* v. 293.

[5] Lib. ii.

peatedly affirms that he was the first king of Egypt.

The second name in the canon is Athothes, his son; in whom, says Cory, we may perhaps recognise Taautus or Thoyth, the Hermes Trismegistus, the adviser of Cronus. Eratosthenes, however, distinctly states that he was Hermogenes[1], *i. e.* the son or descendant of Hermes. This, however, does not prove that Athothes was not Thoth, nor that Thoth was not Hermes or Mercury, which is generally acknowledged, but it shows that the name was not originally appropriated to him: he inherited it from his father or grandfather. That Athothes is meant for the original Thoth cannot be reasonably doubted; for the change of the termination is no more than that of Ammenuph to Amenophis, and the initial a is added in many instances. Added to Meen, and On, the sun, it makes Ammenon, who stands fourth in the catalogue of Berosus; but then it is the fabulous period of Egyptian history: for it is stated that in his reign Oannes appeared from the Erythræan Sea; and further no less than five visitations of this half-fish, half-human creature, are recorded by the same author, the last of which obtained the name of Odacon[2]; that is to say, five different princes were promoted to diluvian honours, the last under the name of Dagon, which long con-

[1] Οὗτος ἑρμηνεύεται Ἑρμογενὴς. — *Syncelli Chronicon.*

[2] Κατὰ τῆς ἰχθύος πρὸς ἄνθρωπον μίξιν. — *Berossus in Apollodorus. Cory's Fragments*, p. 20.

tinued to be the appellation of an idol shaped according to the description of Berosus, and worshipped by the Philistines. Amonei is a different form of the same combination: a more distinct instance, however, is given by Dr. Young from the hieroglyphics on the sarcophagus of green breccia in the Museum. The name Amænuphthes or Amenophis[1], is written Mænuphtha, which is plainly a composition of Meen, Cnuph, and Phtha. In the same manner Chnuph, whose name in Eratosthenes is Chnoubus by prefixing an A is changed into Anubis. So also Apollon is the sun or On of the Palli; for there is abundant evidence that his origin was Egyptian, and therefore nothing can be more absurd than the attempts of the Grecian writers to find an etymology for him in their own tongue. One fetches it from απολλυμι, because he destroys; another (Eusebius) from απαλλαττειν, because he saves.[2] Plato is not content with less than four concurrent etymologies in Greek, which is the more surprising because he freely acknowledges in the Timæus, that Solon had discovered the absolute ignorance of his countrymen in matters of antiquity, and was obliged to have recourse to the Egyptian priests, who ridiculed the tales of Greece about Niobe and Phoroneus, Pyrrha and Deucalion, and told him plainly that

[1] The king who reigned in Egypt, 1366. B. C. is called by Eusebius Amenophis; by Manetho, Menuphti; by Philo and Africanus, Ammenephte.

[2] Hesychius from α priv. and πολλων, because he is not to be numbered with the many.

they were but children in those matters. One of them, however, is αει βαλλειν; another is ομοπολων[1]; both of which instances show that the A and the O were pronounced nearly alike, and might easily be exchanged for one another. Now the Palli were those shepherds who conquered the Egyptians, and overturned their altars, and after their expulsion were remembered with detestation. They were the people from whom the Etrurians derived their god of agriculture, Pales; they were the Atlantic people to whom Plato says all Lybia was subject, and Europe as far as Tyrrhenia or Etruria[2]; they were the people who gave their name to that Atlantic island, where, even to this day, the vestiges of their peculiar rites and works are most abundant; for Ireland was called Innis Phail[3]: their name is still legible in the Fellahs[4], and Foulahs[5], and Fellatahs of Africa; and, finally, they were the same people who, with little variation either of name or worship, are still the Pali or Bheels of India, and the followers of Boudha.

But this subject has been handled so fully and satisfactorily by Mr. Faber in his Pagan Idolatry, that it is needless to enlarge upon it here. It is of importance however to observe, that there is another name, by which they were distinguished, which is

[1] The others are απλος, and απολυων. The first is applied to his skill in shooting; the second, in music; the third, in vaticinating; the last, in healing. — *Cratylus*, vol. i.

[2] Τῶν ἐντὸς τῆς Λιβύης μὲν ἦρχον ἄχρι πρὸς Αἴγυπτον, τῆς δὲ Εὐρώπης μέχρι Τυρρηνίας. — *Timæus*, vol. iii.

[3] Vallancey on the Ancient Irish.

[4] Sonnini.

[5] Park.

written Hycsos by Josephus[1], and Hycousos by Eusebius.[2] Manetho interprets it the Royal Shepherds; but if the latter reading be correct, it is probable that it signified originally the royal Cushites: in either case the first syllable only confers royalty upon them in a secondary and derivative sense; for Ucha, or Hucha, according to Du Cange, signifies an ark[3], and in the Basque language means a ship: so does Hwch in Welsh[4], and Huka in vulgar Irish[5]: in old Irish it is Uige.[6] Oceanus in Latin and in Greek had probably the same root: and since we have the authority of Cornificius, that Janus used to be spelt Eanus, it is easy to see how the opener of the ark, or ship, became the deity of the ocean. The last syllable of Ucsos may be found in the Hebrew Ezoz,

[1] Contra Apion. lib. i. [2] Præpar. Evang.

[3] Basque. Hucha, terme de marine, une navire en Huche. — *Feuretier.* Hucha, Arca, vel cista lignea oblongior, vox Picardis nostris nota, ab Huchiarum formâ dictæ fortasse naves, quas Huchas vocat Monstreletus. — *Du Cange.*

[4] Davies's Celtic Researches.

[5] Vallancey adds that in Arabic Zur-uk, is a Ship; Tar-uk, a Barge; that in Sclavonic Ukrçicati is in navem imponere; and in Swedish Okia is a Wherry.

[6] Vossius, and Gale in his Court of the Gentiles, i. 2. 58. identify Og, king of Bashan, with the Typhon, or Python, of mythology the serpent being the emblem of the deluge in all mythology, — Asiatic, Egyptian, or Scandinavian. — *Deane, on the Worship of the Serpent.* Ogygia, says the writer on Geography in Lardner's Cabinet Encyclopædia, is from Ogha, which in Sanscrit is water: Oganus, the God of the waters: hence Oceanus. Aigeon is a Pelasgian word for a collection of waters, p. 146. Hence Aiguptos means perhaps the waters of Put, or of Oub, the Serpent. The Universal History deduces Jaxartes from Art, strong, and Ax, a river; whence also Oxus, and Ochus, and Ouse, and the syllables so often used in the composition of English names, Ax, and Ex, and Ux.

strong or valiant [1], and thus the whole meaning will be, the Brave Men of the Ark. All this, however, hinders not but that Manetho may be right in attributing to both words the signification which they bore in his own time; but since there is an extraordinary uncertainty what that was, whether the first syllable indicated kings, or captives, there is good reason to suspect that neither the one nor the other was the original sense; especially if Kircher be right in stating this to be one of the rules observed by the Egyptians in the construction of their hieroglyphics: "when they introduce a god steering a ship, they signify pre-eminence." [2] Moreover, we thus obtain the means of reconciling the opposite, and apparently inconsistent, meanings which the word Uk seems to have acquired. The Patriarchs were captives in the Ark; and hence in the British poem of the Triads, the mythological Arthur, of whose royalty no Briton entertains a doubt, is said to have been imprisoned in the Kyd, or Ark.[3] It is remarkable that Arth is in Celtic the animal of which Arcturus is the sign; and, as Davies thinks it has the same root with Arcto, to confine, the name of king Arthur may have implied a captive too: with respect to the other branch of the compound word, there are instances enough in which the term shepherds is used for princes. Thus Nahum addresses the king of Assyria: "Thy

[1] עזין, fortis. Ps. viii. 24. in Syr. Chald. and Arab. aziz.

[2] Ubi Deum introducunt navis gubernatorem principatum significant. — *Historia Obelisci Pamphilii.*

[3] Davies's Celtic Mythology, p. 404.

shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust."[1] It was the opinion of Bruce, that the Palli were the people whom the same prophet denominates Phut, or Put, and it is an opinion, which deserves attentive consideration. The passage in our English version stands thus: "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers."[2] Now the question is, what city is here meant, and most extraordinary it is, that most of the commentators have agreed to the absurd interpretation of the Chaldee Targumist, who substitutes Alexandria, which was not built till near four centuries afterwards. The margin gives the true reading; No Amon; which Bochart with great reason contends was Diospolis, or Thebes. Drusius acknowledges that this interpretation best suits the name; for he takes No to signify a Habitation, and consequently No Amon is exactly equivalent to Diospolis, —the city or habitation of Jupiter. But then he objects, that Thebes was not near the sea, and therefore, although some latitude ought in reason to be allowed to the poetical language of the prophet, and although Homer actually calls the Nile Oceanus, he gives the preference to a rendering which makes the prophet speak proleptically of an event which he points to as already past, and

[1] Nahum, iii. 18. [2] Nahum, iii. 8, 9.

warn the Ninevites by an example, which could not be witnessed for many centuries after they were all dead. But in fact he appeals to the destruction of No Amon, as the total overthrow of a city mightier than Nineveh; and what Egyptian city could that be but Thebes? There can be little doubt that this great city would take care to surround herself with the waters of the Nile, not only for defence and for use, but also with a view to their religious rites, which always affected islands; for Thebes was the city of the Ark, and therefore there would be a singular propriety in calling the waters that surrounded her the waters of the sea. The situation, too, is in exact conformity with the description: Upper Egypt was ready to assist her on all sides, and Nubia or Ethiopia not far off; and if the war had anything of a religious character, similarity of usages and traditions would bind them all together; for Anubis, who gave his name to Ethiopia, was also one of the most prominent deities of Egypt; and if it be inquired who he was, we must turn again to the native Chroniclers. The Anubis in Manetho's catalogue of deities is Chnoubus in that of Eratosthenes[1]; that is to say, the Canobus or Canopus, whose victory over the Chaldean fire has been already mentioned. The other allies of No Amon were Phut and Lubim; that is to say, the Palli, and as many of the African tribes as adhered to the doctrine of Budha. In two other instances our translators have rendered Phut, Ethi-

[1] Canon of the Kings of Thebes.

opians, and so far they countenance the conjecture of Bruce, that it was the same race who now inhabit Barabra; the same people who gave their name to Barbary; the same Atlantic people who, according to Plato, overran the north of Africa; for even to this day the Brebers [1], or Berebbers, people the whole chain of the Atlas mountains, and are perfectly distinct from the surrounding Moors and Arabs in their language, and in other respects.[2] It is very remarkable, too, that a tradition is prevalent among them, that they are the descendants of the Philistines, who have been identified with the Palli[3], and emigrated from the neighbourhood of Philæ into the land which has been called after them Pallistan or Palæstine; just as Hindostan is the land of the Hindoos. The sacred historian tells us that the Philistines were descended from Mizraim; and this is quite consistent with the hypothesis, that they were connected with Phut only by community of sacred rites. Now Dagon was the great idol of the Philistines, and his form was precisely that of the Egyptian Oannes. The very name of Palli implies Sectarists, or Schismatics; for it is probably derived from Palah [4], which in Hebrew

[1] A tribe of these Berbers, called Berânis, are said by an historian of their own, Ibn Khaldum, to be descended from Ber, a grandson of Canaan. — *Trans. As. Soc.* iii. 3. 401. Herodotus says that the Egyptians called those Barbarians, who spoke not their own language: he means Berbers, ii. 148.

[2] Brooke's Travels in Spain and Morocco, i. 192.

[3] See Faber's Origin of Pagan Idolatry.

[4] פלה. I will put a division between my people and thy people. — Exodus, viii. 23. The Lord doth put a difference between the Egyptians and Israel.— xi. 7.

and Chaldee signifies to separate, or divide: they dissented, however, from the other Mizraites, not so much in their system of religion, as with respect to the person whom they acknowledged to be its founder. The Palli who had settled in Upper Egypt[1], and their associated tribes, the Cuthites of Abyssinia, and the Lybians, who are twice in Scripture called Phut[2], and by Nahum are closely connected with his name, all these were his followers and worshippers, and adhered rigidly to the institutions which he appointed, to commemorate the deliverance of his family in the Ark. May not the Lybians, therefore, have obtained the name of Barbari[3], which was afterwards transferred to all foreigners by the conceited citizens of Greece and Rome, in the manner already suggested, from their frequent exclamations of "Bari, Bari," in their religious rites? Even to this day the inhabitants of the Atlas in Barbary have preserved a tradition, that their most ancient city was founded by Tut, the grandson of Noah, whose name, which is evidently intermediate between Phut and Thoth, it still retains.[4] Ceuta, indeed, claims a still higher origin from the Patriarch's son, 230 years after the deluge: fictitious as these

[1] The desolation of the land of Egypt threatened by Ezekiel, xxix. 10. is from the tower of Syene to the border of Ethiopia.

[2] Ezekiel, xxx. 5. Jeremiah. xlvi. 9.

[3] Barth allows Bar to be a "durch vielen Sprachen in zahllosen Wörtern und Zusammensetzungen erhaltenen Urwort," and synonymous with Man: hence Bard and Barbarus. Bari, in Low Saxon and in Iceland, is die Wasserwoge. — *Campe's Wörterbuch.*

[4] Notes to Brooke's Travels in Morocco, by Mr. Price, Viceconsul at Tetuan, i. 374.

accounts may be, they still serve to show the strong propensity of the Lybian tribes to appropriate to themselves the heads of the postdiluvian families in the line of Ham, but with the same confusion of the three or four first generations, which has been remarked in the mythology of their ancestors. The Mizraites, who adhered to the sect of Palli in Egypt, were Pathrusim and Ludim; for both these families are mentioned by the Prophets as sharing the fortunes of Egypt [1], and yet distinct from it, while in Palestine, they consisted of the Casluchim and Caphtorim; for when Moses mentions the former of these, he adds, "out of whom came the Philistim:" but in the time of Jeremiah the latter seem to have been the most considerable: he calls them "the remnant of the country of Caphtor." [2] Now in both cases, the principal tribes seem to have derived their names from the peculiarities of their religion; the Casluchim from their veneration of the Chesil Uk [3], or giant chief, and the Pathrusim, from their joining the children of Ham, in acknowledging Phut to be the head of their religion. In the one case there is a subordinate reference to the ship, or ark, in Uk; in the other, to the mountain top; for Rosh, in Hebrew, a head, or origin, is also used for the summit of a mountain. The other

[1] Isaiah. xi. 7. From Egypt and from Pathros. Jeremiah, xlvi. 8, 9.

[2] Jeremiah, xlvii. 4.

[3] Hyde observes, that where Chesil is used in Hebrew, the corresponding word in Arabic, Syrian, and Chaldee Astronomy, signifies Powerful, or a Giant. Hence I conclude, that originally that was its meaning, and it was the odium theologicum, which afterwards converted its signification into Simpleton.

Mizraites in Lower Egypt chose to transfer the sacred character altogether to their ancestors in their own line of descent: accordingly, Vossius maintains that the most ancient Osiris was Mitsraim, who was associated by the Egyptians in the divine honours paid to his father Ham.[1] But Sanchoniatho brings the principal object of Egyptian worship down to the succeeding age: according to him, Taautus, the son of Misor (*i. e.* Misraim), the inventor of letters, was called Thoor by the Egyptians, Thoyth by the Alexandrians, and Hermes by the Greeks. The shifting of divine honours from one person to another introduced all the confusion which obscures the truth of history: and to this cause we may safely attribute his various transformations represented on the walls of the temple of Dakkeh.[2] However, he is sufficiently

[1] Antiquissimus Osiris videtur Mitsraim Chami filius, qui sociato cum patre honore ab Ægyptiis cultus fuit. — *De Orig. et Prog. Idololat.* p. 198.

An Egyptian inscription ran thus: "Saturn, the youngest of the gods, was my father. I am Osiris." If then Ham had usurped, as he certainly did, the honours of Noah in the character of Saturn, Osiris his son was probably Mizraim.

[2] The names of Thoth, which Champollion read on on the walls of Dakkeh, are Pahitnoufi, Arihosnoufi, and Meïi. The import of alphabetical hieroglyphics is not yet ascertained with so much certainty as to preclude the possibility of error. Thus, for instance, Dr. Young asserts that, in explaining the only connected sentence discoverable on the Pamphilian Obelisk, he has mistaken Amasis for Ramesses, the circle taken for Re, or Ra, being the first character of all the unmutilated names in the catalogue of Abydus, and consequently not belonging to the name. But the uncertainty in identifying the personages of Egyptian mythology is most conspicuous in the explanations of the picture of judgment in the Hieratic MS. of Lord Mountnorris: the figures which in one part Young makes two of the Termini, and calls Macedo, and Hie-

identified with the Roman Mercury, and Grecian Hermes, by the caduceus, which he bears entwined with two serpents; the real origin of which may be additionally confirmed by adverting to the impression of a medal in the reign of Tiberius; for there is no reason to doubt that the artists of that day frequently copied ancient devices. It is the sixth in the second series of Addison, in his book on Medals. On the reverse are two Cornucopias, joined below to form a crescent, in such a way that the tips crossing each other form another crescent inverted: the golden rod of Mercury, which Martial describes as torto dracone virens (l. 7. Epig. 74.), forms the mast of both vessels ☿: two serpents form the circle and lunette, which have been adopted by astronomers as the notation for the planet Mercury. Now the serpent was a symbol both of the deluge and of sovereignty; for Nachash, a serpent, pronounced hard by the Ethiopians, becomes Nagash [1], which in their language signifies a king. The title of their king is Baharnagash,

racion, when they appear again under the balance with exactly the same heads, are called by him Cteristes and Hyperion, and by Champollion, Anubis and Horus. This being the case, I take the liberty of suspecting that Pahitnoufi is Path Noufi, the good Phut; Arihosnoufi, the good Shepherd; for אַרִיסוּת, in Chaldee, is Agriculture, and ارس, Arash, in Arabic, is to exercise agriculture. Meüi may be mistaken for Mou, water, or for Mnevis, the bull. — *See Young on Hieroglyphical Literature*, p. 23. and 50.

[1] So Burckhardt says, the tribe called Koreish in Europe is in Arabia Gereish, ii. 11. Naga is a Sanscrit name for a mountain; Nága, a mountain snake. — *As. Res.* iii. 109. Hence Mahadeva is sometimes seated upon a serpent, and Ophiolatry is easily accounted for.

king of the sea.[1] Thus, then, the sovereign of the sea is placed between the two horns of the luniform ark, like Siva in the midst of the Argha; for it is to be recollected, that the Cornucopia was fabled to have been torn from the head of a water-god, in bovine form. It appears then that the divinity of Thoth mounts up to the same source as that of Amon, and was recognised not only in Egypt, but in Greece; for Pausanias assures us, that the Elians even in his time sacrificed not only to Grecian, but to Lybian gods,—to Hera Ammonia and Parammon, which was the name of Hermes.[2] From the earliest times they had resorted to the oracle in Lybia, and altars (sacred petræ) had been dedicated by them in the temple of Ammon.[3] Now Champollion has discovered that Hermes and Juno were the tutelary deities of Elephantine and Nubia, and the most ancient Speos at Ibrim, or Primis, was dedicated to them.[4] It is situated in Meroe, which, like Elephantine, is insulated, and so far they both resembled No Amon, which was situate among the rivers, and had the waters round about it. The temple, then, to which strangers resorted from so great a distance, was probably that of the most celebrated place in Upper Egypt, Diospolis or Thebes. Its celebrity, indeed, made its destruction a proper warning to the great city of Nineveh; it was an

[1] Bruce, ii. 121.

[2] Parammon means king Ammon, whence also Pharaoh. Hera Ammonia, or the Ammonian Lady, is the same in female disguise.

[3] Pausanias. Eliac. l. v. c. 15. Altars, *βωμοί*.

[4] Eleventh Letter, dated El Melissah, Febr. 10th, 1829.

argument *à fortiori*. If Thebes with all its alliances and strength fell notwithstanding, when it pleased God to humble its pride, why should Nineveh expect to stand, when he is angry? The whole force of the argument would be lost, if No Amon had been a less considerable place. The misfortunes too of that enormous city could not be unknown to the Assyrians; for their own kindred, the descendants of Chus, had been the instruments of its subversion: some suppose that it had recently been effected by Sennacherib; but the context does not favour their opinion. "Yet was she carried away; she went into captivity; her young children also were dashed in pieces at the top of all the streets, and they cast lots for her honourable men, and all her great men were bound in chains."[1] This is just the language of one who alludes to a well-known fact in history; but far different from that which we should expect, if it were addressed to those, who were personally engaged in the transaction. It breathes not the present time at all. Bochart, no doubt, is right in his suggestion, that it was a Chaldæan invasion.[2] The tradition of a contest between the fire worshippers and the priests of Canobus justifies the inference, that at a former period the Chaldæans had vanquished Egypt, revolutionised its religion, and corrupted its annals. To this cause we may ascribe the new names and characters given to their hero gods.

[1] Nahum, iii. 10.

[2] Phutæi censentur inter populos, qui suppetias ferunt urbi, No Amon, id est, Thebis, adversus ingruentes Chaldæos. — *Geographia Sacra*, l. iv. c. 33.

An old Egyptian chronicle in Syncellus places Hephaistus first; that is to say, Phut, or Phtha is altered into Vulcan, or fire; then comes the reign of Helius, the sun, which lasted three myriads of years; and then the common herd of deities. The object of this fiction is obvious enough. The Magi wished to give the greatest possible antiquity to the worship of fire and the sun: in another catalogue, with the same view, the first name given is Alorus [1], that is to say, "The divine light;" from Al, and Aor, both Hebrew words. He was more commonly called Horus; but a little metamorphosis of his name was convenient; for, as Horus, he was apt to have an addition appended to it, which too plainly contradicted their assertion: it was sometimes written Hor-si-esi, which, according to the explanation of Young, means Hor, the son of Isis, Si being an abbreviation for Shiri.[2] But the true import of Esi is to be found in the Celtic Ess, a ship; and thus we obtain another possible etymology of Osiris, Hor Shiri Ess, that is, the mountain god that issued from the ark; for Hor, which is the Coptic way of writing the name of Horus [3], signifies a mountain [4]: and hence the hill on which Aaron was buried was called Hor—the mount *par excellence;* but if this be so, Horus and Osiris are one and the same: let them be; it is quite conformable with the practice of confounding the son with the

[1] Berossus apud Apollodorum.

[2] See Article Egypt in Supplement to Encyclop. Brit.

[3] Le nom Horus en Copte s'écrit ϩωρ : Ὥρ. Akerblad.

[4] הר, Mons, in Hebrew.

father, which so much prevailed, and also with the fact mentioned by Plutarch, that the Egyptians recognised an elder Horus, who was called Apollo [1] and Aroeris.[2] The latter seems to be no more than a reduplication of the name Har, Har, which is still preserved by the Hindoos in the invocation already noticed, O Hara, Hara[3]! Now, Champollion states, among his discoveries in the Rhamesseion, formerly called the Memnonium, not only that the double Horus is the same as Ammon generator, but that he was the great God of Thebes[4]; and both the city of Diospolis (parva), and the district in which it stood, had in Coptic the name of Ho[5], which, if the vowel be pronounced broad, has the same sound as Hor. In the same way Tho was sometimes written for Thoor, as in Ri-tho, and in our own language formerly Mo for More: hence Akerblad concludes that the divinity adored there was called Ho, or No; and he suggests the possibility of thus furnishing an explanation of the No Amon mentioned in the prophets.[6] The reason

[1] Herod. l. ii. sect. 156. De Iside et Osiride, sect. 12.

[2] Mr. Wilkinson says, that Aroeris should have been left by Hermapion and Champollion, as it is in the Bible, in the original language: Phre, or Phra, Pharaoh.

[3] See Wilford's Sanscrit Inscription.

[4] Fourteenth Letter

[5] La ville de Jupiter ou Diospolis (parva) dans la Thebaïde porte dans les Dictionaires Coptes le nom de ϩⲱ. Dans un MS. du Vatican il est fait mention du Nome Ho: c'est le Nomos Diospolites des anciens. — *D'Anville.*

[6] Il me paroit assez probable, que ce nom étoit celui d'une divinité adorée dans la Haute Egypte. Ceux qui aiment les rapprochemens étymologiques retrouveront peutêtre ce mot dans le No Amon dans les Prophètes. — *Akerblad, Lettre sur l'Inscription Egyptienne de Rosette,* p. 36.

of the transition from Ho to No would not be very obvious, if it were not recollected at the same time that Horus and Noah were the same person.[1] Young has endeavoured to combat Akerblad's suggestion, by asserting, that in the Enchorial language the symbol of Ammon, or Amun, is almost uniformly employed for M and N, and consequently that such must have been its original pronunciation.[2] However much this may be a proof that the idol was not called Ho, it avails nothing against the other form of title: on the contrary, it is acknowledged that the symbol was used for N. But suppose that the M and N must occur together, as his argument certainly implies, still it only proves that Ammon, or rather, according to the statement of Sir W. Drummond[3], Man, or Mon, or Men, was the first and commonest name of the object of their worship, while the other was only occasionally added, sometimes before and sometimes after it. In the Bible No is twice placed last, though the English reader would scarcely discover what it follows. In Ezekiel, God threatens to "cut off the multitude of No[4]:" but the Hebrew reading is Hamon No. In Jeremiah there is a similar threat to "punish the multitude of No[5]:" but here, again, the original reads Amon No[6], which, in

[1] Noa in Greek means a fountain. Νοα, πηγη. — *Suidas.* And Noemon, a wise man. Νοημων, σινετος. — *Hesychius.*

[2] Dr. Young on Hieroglyphical Literature, p. 129.

[3] Origines, p. 399.

[4] Ezekiel, xxx. 15.

[5] Jeremiah, xlvi. 25.

[6] Or rather Mino. The Mem is taken by the translators for a

fifteen of Kennicott's Codices is written Noa. In both cases, the idolaters are threatened in their idol, which is a figure of speech by no means uncommon in the language of the prophets: "I will cut off the remnant of Baal." [1] "Babylon is taken, Bel is confounded." [2] "I will punish Bel in Babylon." [3] "Chemosh shall go forth into captivity." [4] Jeremiah and Ezekiel predicted a desolation, which was inflicted more than a century afterwards; but Nahum, as before observed, pointed to a conquest achieved several centuries before.

There may have been several invasions and overthrows of Thebes; but one at least, and that too at a very early period, partook largely of religious animosity. There is a story in Plutarch of a king who, during a warlike expedition, inscribed upon a column at Thebes execrations of a former monarch, whose name was Meinius [5], that is to say, Menes. The motive assigned is ridiculous enough: the king's baggage not having arrived, he made the pleasing discovery, that he could enjoy a hearty meal upon ordinary food, and sleep soundly after it: and as Menes was reputed the civiliser of Egypt, he deserved eternal execration for introducing wealth and luxury in the room of

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preposition, and perhaps properly; but if it chanced to be an ordinary adjunct to No from its combination with Men, Young's argument falls to the ground at once.

[1] Zephaniah, i. 4.
[2] Jeremiah, l. 2.
[3] Jeremiah, li. 44.
[4] Ibid. xlviii. 7.
[5] Meinius shows the transition from Menes to Minos.
[6] De Iside et Osiride, c. 8.

poverty and hard fare.[1] The offence thus given by Meinius is so obviously disproportionate to the anger and ignominy with which he was treated, that it is necessary to look for the real motive elsewhere; and none is more probable, than the antipathy of the priesthood then in favour, to one who was supposed to be the founder of an opposite system of religious rites. A similar feeling may be discerned in the sculpture that adorns the tomb of Pharaoh Rhamses.[2] There the serpent Apophis, the emblem of the deluge, is described (at least so Champollion says) as the brother and enemy of the Sun; and part of the design represents how the gods dragged him out of the water and strangled him. Now Apophis was the name of one of the shepherd kings. That a great revolution did take place in their system of theology, the records of Egypt prove. Amenophis wished to bring back his subjects to the religion of their forefathers; but death intercepted his projects: his son, however, Sothis, and after him Ramesses, raised eight obelisks in Heliopolis.[3] Manetho says, that Sothis built many pyramids.[4] What connection these obelisks and pyramids had with the ancient religion, I shall endeavour to show hereafter; at present we

[1] The same story is told by Diodorus Siculus, who, however, calls him Menas; he further says, that he taught the people how to worship the gods; and to offer sacrifice, and he considers this artifice the cause for which the name of Menas has not descended to posterity with more honour, l. i. 42.

[2] This Rhamses belonged to the nineteenth dynasty; that is, the second after the expulsion of the Shepherds.

[3] Kircheri Historia Obelisci Pamphilii.

[4] Manetho apud Africanum.

may pass on to another testimony of Manetho, who relates that Salatis founded in the Saite Nome, to the east of the Bubastite channel, a city, which was called Avaris, from some ancient system of theology. Now this was precisely the name of the last stronghold in the north of Egypt occupied by the Palli, or Shepherds, before its inhabitants withdrew into Palestine, where they still continued to distinguish the mountains that bounded their horizon on the east by the diluvian designation of Abarim. Baris was the real name with the A prefixed, as in Amon, and Anubis, and Athothes.

It is tolerably clear, therefore, that the ancient religion of Egypt was the Arkite, in opposition to the Helioarkite, which succeeded it. In the neighbouring country of Ethiopia it lasted longer in its full purity, though I scarcely think Diodorus can be correct in assigning so low a date as the reign of Ptolemy Philadelphus to the massacre of the Ethiopian priests; for where history is trusted to the keeping of oral tradition, chronological mistakes may very easily be made. Ergamenes is said to have attacked their temple, which was made of gold, and built in a place difficult of access.[1] The report of its materials is probably a mistaken translation of Chnouph, or Cnuphis, to whom it might be dedicated[2]; and its elevated

[1] Diodorus Siculus, l. iii. 146.

[2] A similar mistake has been the cause that the sacred mountain of the Hindoos was said to be of gold. Sommier, they say, is a golden mountain, on whose summit and sides are the different degrees of Paradise. — *Maurice Ind. Ant.* p. 225.

situation, on the top of a mountain, was exactly such as the Arkites would naturally choose. It does not appear that he destroyed the temple to enrich himself; but he cut the throats of the priests, and altered every thing according to his pleasure.[1] Violent measures are usually followed by a re-action: some of the Ethiopians used to abuse the sun at his rising as their greatest enemy, and denied his divinity, and betook themselves to watery places. In Egypt, however, the conflict was not determined without a severe struggle: the people were not willing to abandon their ancient customs, or to admit at once the usurpations of the Magi. Hence it is that the ancient writers talk of the gods concealing themselves under the forms of different animals, to avoid the fury of Typhon; Jupiter in the ram; Osiris in the bull; Pan in the goat, &c. It was, in truth, more by the invention of these fables, than by the forcible substitution of Magian rites, that the patriarchal worship was finally subverted. Their own Hermes Trismegistus foresaw and deprecated the corruption, apostrophising his country thus: O Egypt, Egypt, of thy religion fables alone will survive, and those incredible to thy posterity."[2] The event has demonstrated the sagacity of the prediction; rival sects, anxious to appropriate to

[1] Diod. Sic. l. iii. 148.

[2] Trismegistus in suo Asclepio hisce verbis vaticinatus est: O Ægypte, Ægypte, religionum tuarum solæ supererint fabulæ, eæque incredibiles posteris tuis. — *Kircheri Obelisci Interpretatio Hieroglyphica.*

themselves the honour in which the memory of the patriarchs was embalmed, distorted their names, corrupted tradition, invented achievements, multiplied mysteries, mixed their own figments with the facts of history, and ransacked heaven and earth for food to their idolatries. Truth thus torn to pieces, like the body of Osiris, has been covered with a thick veil of obscurity: the soil has been overrun with rank weeds of fiction; and Professor Heyne had too much reason to complain, that the real religion of the ancient Egyptians is unknown. Enough, however, has been said to show that the name of Noubei, assumed by Ousirei, in addition to Athothi and Amonei was, like them, borrowed from a deified ancestor, denominated Cneph or Cnuph[1], converted by the Greeks into the Oceanic deity Canobus[2], but who was more properly called Phtha, or Budha, by the Hindoos; Tho, Thoth, Tat, and Teut, by the Egyptians; Teutates by the Celts; and Tuiston by the German tribes.[3] It was, indeed, a title of which he

[1] Vulgo, says Heyne, Phthas putatur idem esse cum Vulcano. (Sc. Hephæstus) comparatur quoque cum Cneph vel Cnuph; verum ignorantur antiquiores religiones Ægyptiorum novæ. — Jablonski, too, contends for their identity.

[2] Ποσειδῶνος Κανώβου ἱερὸν. Apud Stephanum. — *Vossius, De Or. et Prog. Idol.* p. 235.

[3] In the old songs, says Barth, the Germans celebrated Tuisco, den aus der Erde gebornen Genius, und seinen Sohn Man, des Volkes Stammvater. — *Karl Barth's Hertha*, p. 21. Willawov invokes him, with these additional titles: Thoit: Mann! Wodan! —*Herman*, p. 46. One of the days of the week has been dedicated to him by all the Teutonic nations. Tuesday in English, Tisdag in Swedish, Tirsdag in Danish, Dienstag in German, are all deduced by Ideler from Tuiston or Tyr. —*Lehrbuch der Chronologie*, p. 343.

might well be ambitious, if the etymology proposed by Jablonski is correct; and it is not surprising that he or his flatterers should wish to have it supposed that the spirit of his ancestor had passed by transmigration into himself. He deduces it from Ikh Noufi, the good Genius. Thus we are brought back again, by a different route, to Amon, or Menes; for it is justly observed by Sir W. Drummond, that this object of their worship appears under three forms, Man, Mon, and Men. Now, in ancient Latin, Manis and Manus signified "good[1]": and, moreover, it was that sort of goodness which was reverenced in deceased ancestors; for this was the origin of the term Manes, — a name which the Italians gave them, as Salmasius says, after the example of the Arcadians, who inhabited Italy. Now the Arcadians were genuine Arkites, which has been already proved in part, and will be further confirmed in the progress of this inquiry. Hence Mann was used by the ancient Irish to signify a god; and the Germans, in the time of Tacitus, celebrated in their traditional songs, which were their only literature, the gods Mannus and Tuiston, from whom they deduced their origin.[2] As Mannus was the Menes of the

It will be readily seen that he might also claim Wednesday, which is Woden's day, and Thursday, which is the day of Thor.

[1] Manis et Manus antiquis Latinis erat bonus. Genita mana idem est quod Genita bona; ut Cerus Manus in Carmine Saliari Creator bonus; hinc manes. Manes vero vocaverunt defunctos exemplo et more Arcadum qui Italiam tenuere. — *Plinianæ exercitationes in Caii Julii Solini Polyhistora*, i. 293.

[2] Celebrant carminibus antiquis (quod unum apud illos memoriæ

Egyptians, so Tuiston was their Theuth; for the same author testifies that Mercury was the Deity whom they principally worshipped[1]; and some of the Suevi were accustomed to sacrifice to Isis.[2] The form, however, of her shrine abundantly confirms the Celtic etymology, which I have assigned to her, the ship or ark; for these people, like the Celts, were of opinion, that God was not to be contained within walls, much less in an idol; and therefore, they had no statues in their religion: the only visible representation was a ship[3]; their altar was a mountain. Brotier relates, that he saw very many a monuments of Neptune in Germany; and at Baden, having ascended a hill to view the place where Mercury was worshipped[4], he found nothing but huge stones thrown about, which perhaps had formed a Celtic circle; and though on one of them a rude image was carved, he considered it to be no more than a votive offering. This hill may be compared with one in Wales,

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et annalium genus est) Tuistonem deum, terrâ editum et filium Mannum originem gentis conditoresque Manno tres filios adsignant. — *Taciti Germania,* cap. ii.

[1] Deorum maxime Mercurium colunt. Ibid. c. 9.

[2] Pars Suevorum et Isidi sacrificat. Ibid.

[3] Signum (Isidis) in modum liburnæ figuratum. — *Taciti Germania,* c. 9. Liburna, says Barth, was the name of a ship, so called from a resemblance to the moon in its first quarter, which was afterwards brought into general use by the Romans. — *Hertha,* p. 61.

[4] The same monument might belong either to Neptune or to Mercury; for in the Akhteristan it is related that the statue of the planet Mercury had the body and tail of a fish — *Gladwin's Asiat. Miscell.*; that is, he was an Oceanic deity.

called Mynydd Dormina[1], which resembles it, both as to the personage to whom it was dedicated, and in the character of the antiquities which crown its summit; for the name either imports—the Mount of the water of Mina[2] (*i. e.* Mannus or Menes); or it is a corruption of Tormina, which would be the heights of Mina; and the Mynydd is the pleonasm of a later age.

On the top, in the middle of a circular row of stones, thirty feet in diameter, there was a monument, called y Gist maen, the stone chest; consisting of four stones set up edgewise, and covered at top by a fifth, but not joined together by cement.[3] A rude stone being the constant representative of Mannus, or Menes, it came to pass that Maen signified either; hence the original meaning might be the Ark of Mann. But further, there is a large upright stone, fourteen feet in height[4], resembling those Bœtulia which were dedicated to Mercury; and hence perhaps these stones, when used to mark boundaries, were called Termini; which, however, not only retained their sacred character, and were worshipped as gods, but also retained the very peculiarity already noticed in the Celtic worship; for the buildings, in which the idol-stones were placed, were left uncovered over

[1] About three miles from Neath, in Glamorganshire.

[2] For a writer in the Archæologia observes, that Dor in many languages means water; for instance, ὑδωρ.

[3] When Mr. Strange visited it, this chest was gone.

[4] Fourteen feet in height, four wide, two thick. Archæologia, vol. vi.

their heads, as the only compensation for surrounding them with walls. We shall soon see how these pillars and cromlechs are connected with the deluge. In the meantime it may be sufficient to observe, that if the Menis there commemorated, were an Arkite deity, we should find him in those places where the memory of the catastrophe was most vividly preserved; and, accordingly, we do find him worshipped in Asia, in Phrygia, where the city called Cibotus [1], or the Ark, was built, and in Armenia, where the mountain of Meni [2], *i. e.* Ararat, was situated: Jeremiah gives the latter country the names of Ararat and Minni. [3] The extensive worship paid to this personage will help to elucidate a very obscure passage in the Prophet Isaiah; our translators have rendered it thus: — "Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number." [4] From these words it is extremely difficult to elicit any sense, especially as no *troop* and no *number* have been mentioned before. Bishop Lowth rightly suggested, that they are proper names, and proposed to read — "that set in order a table for Gad, and furnish a drink offering unto Meni." He then proceeds to observe, that "the

[1] Theophilus, in speaking of Noah's Ark, calls it a Cibotus. — *Ad Autolycum*, l. iii. 336.

[2] Est deus Menis, quem in Armenia et Phrygia cultum discimus ex Strabone et Jamblicho in vita Pythagoræ. — *Grotius in Isai.* lxv. 11.

[3] Jeremiah, li. 27. [4] Isaiah, lxv. 11.

conjectures of the learned concerning Gad and Meni are infinite and uncertain; perhaps, the most probable may be, that Gad means, good fortune, and Meni, the Moon."[1] But Meni signified the Moon no otherwise than as the Moon was a symbol of the Ark. Forerius takes it for the planet Mercury[2]: if he had said the person so called, instead of the planet, he would have been right; but it was not Sabianism with which the Jews were reproached on this occasion. What the Prophet complained of, was, that they had forsaken the mountain which the Lord had sanctified by placing his name there, for other mountains, where other names were adored, and rebellious sacrifices were offered: — "They had burned incense upon the mountains, and blasphemed him upon the hills."[3] They had blasphemed him by bestowing the name of God upon a creature of corrupt tradition, called Meni, and transferring to that ancestor, whose spirit was supposed to haunt the mountain top, the honours due only to Jehovah. Gad and Meni are obviously only two names for one divinity. It would be strange, indeed, if the banquet were to be so divided, that the meat was to be the property of one dæmon, and the drink offering of another. Agreeably to this view, three of the ancient versions substitute for Gad, the dæmon, or

[1] Notes on Isaiah, p. 374.

[2] Est planeta Mercurius, sic dictus a supputatione cui libabant, ut in negotiationibus feliciores essent. — *Forerius in loco.*

[3] Isaiah, lxv. 7.

idols.[1] Aben Ezra and Munster suppose it to be equivalent to Jupiter, and consequently to Amon; but Forerius insists that it is Mars; and in Syriac, Gadna is the constellation Capricorn. It is evident the real meaning must be something which has a common relation to all these secondary senses. Now, the verb Gad, in Syriac and Samaritan, is the origin of our English word, to guide; and in Arabic, it signifies to be eminent[2], and the substantive formed from it is, "an Ancestor." But there is another Hebrew word for an idol, to which it bears so near a relation, that it is impossible not to suspect a community of origin. It occurs in another passage of Isaiah, in which the common translation seems much too arbitrary. It is a passage in which God threatens to consume those "that sanctify themselves and purify themselves in the gardens, behind one tree in the midst, eating swines' flesh and the abomination."[3] Now there is no such word as "tree" in the original: it has been inserted only from the difficulty of making any sense at all without it. The Hebrew word for one, is Achath; and hence Lowth has judiciously suggested that it is not a numeral in this place, but an idol: for the Syrians had an idol not dissimilar

[1] The Seventy have dæmoni — the Chald. and Ar. idolis. Gad, stella Jovis, eo nomine Arabibus dicta.—*Aben Ezra in Drusii notis.*

[2] Syr. ܓܕ Gad; Sam. ג ד; Gad duxit; Arab. جد Zjad; Magnus fuit dignitate; the noun: Avus, Plur. Majores. — *Castelli Lexicon.*

[3] Isaiah, lxvi. 17.

in sound, and exactly the same in sense. They worshipped Adad, and held him to be the greatest of the gods; and Macrobius states that the name signified one.[1] "Wherefore," says Lowth, "many learned men have supposed, and with some probability, that the prophet means the same pretended deity. Achad, in the Syrian and Chaldæan dialects, is Chad; and perhaps, by reduplication of the last letter, to express perfect unity, it may have become Chadad, not improperly expressed in Latin by Macrobius, Adad, without the aspirate. It was also pronounced by the Syrians themselves with a weaker aspirate, Hadad, as in Benhadad, and Hadadezer, names of their kings, which were certainly taken from their chief object of worship."[2] Sanchoniatho calls him Adod. His story is, that Adodus, the king of the gods, and Jupiter Demaroon, the son of Dagon, were permitted by Cronus or Saturn, whose character must be reserved for future consideration, to reign over the country, together with Astarte the great, who placed upon her head the horns of a bull, as a mark of sovereignty.[3] In this mention of the horns there is plainly no allusion to the moon, but to something else; and what that is, we may guess from the introduction of Dagon, the fish-formed idol of the Philistines.[4] Neither can there be any allusion to

[1] Plin. Nat. Hist. xxxvii. 11. Macrob. Sat. i. 23.

[2] Lowth on Isaiah, p. 382. [3] Cory's Fragments, p. 13.

[4] Dagon, says Hesychius, is the Cronus of the Phœnicians. Cronus, says Vallancey, is our Crean and Dagh, iv. 33. He is certainly right in identifying them. Jupiter was the son of Dagon; but he was also the son of Saturn.

the unity of God, in the name of a deity who is jumbled with so many others, and who reigns only by permission. I cannot therefore agree with Lowth, that the reduplication of the last letter had any such motive; and to any one who considers the resemblance between Adod and Thoth, or Athothes, as well as between Adad and Tat, which is another form of the same name, it cannot appear unlikely that the second syllable has been formed by the addition of the Egyptian god. The first, however, was certainly Chad, which, being pronounced hard, became Gad. There are three arguments, besides the similarity of sound, to prove their identity. 1. They were both understood to signify Jupiter. 2. The Chaldee Paraphrast must have considered them equivalent; for, in the Targum of Jonathan, Achar achath[1] is rendered, Troop after troop, instead of, behind one (tree). The word used by Jonathan for troop, is Siha[2]; and, considering the equivocal meaning of Gad, it is rather singular that, in Loo Choo, and consequently in China, "Shih is the same as Foo or Budh."[3] 3. The Masorites have given in the margin another reading, or rather another spelling, of the same word: they propose Achat. Le Clerc approves of the correction, and supposes it to mean Hecate, or the moon. Now we learn from Lucian, that it was

[1] Isaiah, lxvi. 17. [2] סיעא

[3] Beechey's Voyage to the Pacific, ii. 195. Moreover, some of their junks retain to this day the semilunular form, which made the crescent an emblem of the Ark.

customary to set a table for Hecate[1]; and Jerome observes, that this remnant of idolatry was practised in Egypt in his own day.[2] A custom still prevailing in India throws some light upon this subject. The Tudas are a race inhabiting the summit of the Neilgherry hills, or blue mountains of Coimbatoor, in the southern part of the peninsula. Captain Harkness, in his description of them, says, that their temple is of a conical form: there is no idol in it; but occasionally they offer libations of milk before three or four bells, their Gad and Meni, which are plainly, like the temple itself, emblems of the diluvian mount: hence bells are sacred also among the followers of Budha. Two of them are placed before his image in his temple at Candy[3], and covered up with great care, as objects of veneration. In like manner, at Kennery near Salsette, a solid mass of rock in the principal Buddhist temple is cut into the form of a dome. "This," says Heber, "appears to be the usual symbol of Buddhist adoration, and may be traced in the Shoo Madoo of Pegu, and other more remote structures of the same faith."[4] Even the Brahminical temple of Siva at Carlee, said to be founded by king Pandoo, the reputed architect of all cave temples, and ancient

[1] In Dialogo Mortuorum.

[2] Hieronymus. ad Isaiah, lxv. 7.

[3] Heber's Correspondence, iii. 179.

[4] Ibid. p. 93. The Birman explanation of Shoo Madoo Praw, which is the name of their temple, is, a Promontory that overlooked land and water. Shoo is golden, which is the description of the summit of Meru. Madoo is a corruption of Mahadeva. Praw is, like Phra, Lord. — *Capt. Symes, in As. Res.* v. 115.

monuments, whose history is unknown, contains no visible object of devotion, except the mystic Chattah, or Umbrella.[1] The Brahminists are far more idolatrous than the Budhists; yet even they retain the miniature mountain, not only in their monuments, but as ornaments on their idols, and are bound by the laws of Menu to offer oblations to the manes of their ancestors.[2] The history of Pandoo is buried under a heap of allegories; but his name brings to mind the Egyptian Mandou, or Mendes, which is undoubtedly composed of Man, or Menes, and Thouth, the final 'th' being mute, as the final frequently is, both in Chinese[3] and Celtic. Now it has been shown, that Menes, the first king, was in reality Ham; and, according to the interpretation of Diodorus Siculus, Pan, Deus Arcadiæ, who embraces the moon[4], is also equivalent to Ham. Moreover, there is indirect evidence that Thoth was associated with Man, not only in the worship of rocks, but also in the notion of something good in his name; for that Thoth was Hermes[5] no one questions.

Not far from Tunis, on the Lybian coast, a head-land projects into the sea, which was called

[1] Heber, iii. 112. [2] Sir W. Jones, vii. 166.
[3] Hence Boodh becomes Foo, or Voo. [4] L. i. 16.
[5] If Sir W. Drummond is right in supposing that Hermes signifies, faciens gignere, aut parere, (Origines, p. 465.,) it is needless to point out his identity with Pan. But further it may be observed, that Pandora, is Pan and Thor, under a female form. It was another name for Rhea, the Ark. — (*Diod. Sic.* l. iii. 190.); and she was the mother of Deucalion. The manifold corruptions of human nature came with the family of Noah out of the Ark, which was Pandora's box. It was the name also of an Indian people.

the Hermæan Promontory. It could scarcely be a fortuitous coincidence, that this almost insulated hill of Hermes has since obtained the double appellation of Good Cape (Capo Bon)[1]; and the Nubian Cape, Capo di Nubia[2], which may be a corruption from Noufi, that is, good. The system of theology which assigned it to Hermes, may be conjectured from the designation of some rocky islands in its vicinity: they were called Ægimuri, or Ægimori Aræ, and were, doubtless, the same which Virgil denominates simply, The Altars[3], of which one in particular was Hiera, or the sacred island. Yet these were barren rocks, with no temples, oracles, or priests: they had no other sanctity than as they were representatives of the diluvian mount, when the Ark rested upon it. Ægimurus means the Lord of the Ocean, being derived from Aigeion, a collection of waters; and Maur, which, in Arabic and Chaldee, signifies Lord: it may, indeed, be said to imply in itself, the Lord of the flood; for Mor, in Celtic, as well as in Arabic, is used for water; and hence the Latins derived their Mare.[4] Mauritania, consequently, is the Tan or Land of this same Maur or Mauri. I think this gives a fair insight into the true etymology of Mercury, on the hypothesis which I have assumed, that many roots of the most primitive language may be found

[1] Capo Bon, in Mercator. [2] Capo di Nubia, in Olivarius.
[3] Saxa vocant Itali, mediis quæ in fluctibus, Aras. — *Æn.* i. 113.
[4] See Borlase's Antiquities, Vallancey's Collectanea, and Castelli Lexicon.

scattered through its different branches.[1] Mercurius is compounded of Mar and Guru (Sanscrit), the chief preceptor: his other name, Mercolis, comes to the same purpose.[2] It is formed from Mar and Col (Hebrew), Lord of the voice; that is to say, the interpreter; and this is exactly the sense of his Greek name, Hermes, and accounts for his being considered the secretary to Osiris. He seems to have been worshipped under the scriptural name of Gad on the southern coast of Spain, which was, therefore, probably styled Gaditania, or the country of Gad; for the sea between it and Mauritania was certainly called the Gaditanian sea: at all events, he was honoured further west, in the island of Gades, the pronunciation of which has, singularly enough, undergone the same change as formerly in Chaldea, from hard to soft, and is called Cadiz. The peninsula on which this city stands was formerly two islands, both of which bore the name of Gad, Gadeira, which Avienus deduces from the Phœnician Gadir, an enclosure[3], and Gades, which is, Gad Ess, the ship of Gad. Whether Avienus be right or not, the two words ultimately meet in the same point; for the Celts spoke of the Ark, as the enclosure, with a strong door[4]; and

[1] Sharon Turner says: I think the Greeks and Romans were a mixture of Phœnicians and Egyptians with Kimmerians or Kelts: their language contains many Keltic words. — *Hist. of Angl. Sax.* i. 38.

[2] , כירקולי, is the name used by Maimonides. —*De Idololatism.*

[3] Pœnus quippe locum Gadir vocat undique septum.—*R. Avienus in Descriptione Orbis.*

[4] Davies's Mythology of the Druids, p. 226.

hence, perhaps, Gadeira was a term applied to both, though Gades was the proper title of one, and the other had a city of the same name.[1] They were subsequently distinguished by two other names, Cotinusa[2] and Erythia[3]; but Vallencey, interpreting both through the medium of the Celtic language, pronounces both to be the Ship Island; the latter from Arthar-aoi[4], an etymology which is, in some degree, countenanced by the legend of their connexion with the Erythræan sea, the residence of Oannes. Its original name was, perhaps, Erythræa: even its modern name bears marks of the same origin; for a Spanish writer affirms that it is the modern Isle of Leon[5], which is a very slight corruption of the Celtic Lonn, a ship.[6] Cotinusa is still more plainly derived from Inis, an island, and Cot, a boat. In Egyptian, Ghot is, to navigate: in Hindostanee, Khoda signified God, which, in Irish, is Coide, and is pronounced Code.[7] All

[1] Ab eo latere quo Hispaniam spectat (Gadis Insula) passibus fere centum altera insula est — in qua prius oppidum Gadium fuit. Erythia dicta est, quoniam Tyrii aborigines eorum orti ab Erythræo mari ferebantur. apud Plinium.

[2] Hanc quidem incolæ sub prioribus hominibus
Dictam hodie Cotinusam vocarunt Gades.
*Transl. of Dionys. Afer.*

[3] Ἐρυθείαν δὲ τὰ Γάδειρα ἔοικε λέγειν ὁ Φερεκύδης.
*Strabo.*

[4] Vindication of the Anc. Hist. of Ireland, p. 60.

[5] De suerte que es la Erythia antigua la que oy se llama Isla del Leon.
*Espana primitiva. Don Xavier de la Huerta,* t. i. p. 194.

[6] An island called Lunæ insula is mentioned, near Erytheia, by R. Fest. Avienus. — *Ora Maritima,* p. 361.

[7] Vallancey on Ancient Irish. — *Preface,* pp. 74. and 80. Hence

these seem to be only different versions of the Hebrew Chad or Gad, which has been already proved. It is not unreasonable to resort to the Celtic for an explanation of these and similar ancient names, since Masdeu, and other native writers, assert that the Celts crossed over from Africa into Spain.[1] In Gades there was a celebrated temple of Hercules.[2] Who that person was, we have partly seen, and shall presently have occasion to consider more at large. For the present it may suffice, that in the medals of Carteia and Gadiz, published by Florus, he is represented with a trident in his hand, the emblem of the flood. The Hindoo Siva wears it also, whose name bears the same relation to the Celtic Si as Neptune does to the Coptic Neph: both those monosyllables mean a ship. The pillars which bore the name of Hercules are referred by Vallancey to the same origin. One of them was Abila, which he thinks is a corruption of Bolo or Bologh (βαλχη), a ship; and its Spanish name, Ximia, is only the plural of Si[3]: the other was Chalpe, originally Briarius, from Bari

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the Cottian Alps had their name; hence too the Catti, who have left Druidical monuments in the Orkneys, or Orcades, and in Caithness; hence too Septa, which is only a translation of Gadir, was also called Ceuta on the African coast, and a neighbouring promontory was Cote.

[1] Historia Critica de España.

[2] In the old coins of Spain he is called Endovecelius, which, according to Vallancey should be Aniphiselius, from אֳנִי navis, and פָּסַל, sculpsit.

[3] Vindication of the Ancient History of Ireland, p. 100.

Ros, the promontory of the ship, which, in England, we have transposed into Rosebury; but the Syrians named it Alpi, because Alpha is either a bull or a ship. But, what is more to our present purpose, Hercules and Mercury appear to be but one person, when we trace them both up to the point from which the multiplying spirit of idolatry has caused them to diverge. The Phœnicians, from whom he was stolen, and wrapped in disguise by the Greeks, called him Hericol, or Hercol, which is exactly equivalent to Mercolis.[1] The first word of the compound equally denotes pre-eminence, and the root is, doubtless, Har; for the Lord of the flood was the Lord of the mountain too: hence the Egyptians derived their Horus, whom Jablonski and Sir W. Drummond have identified both with Hermes and with Hercules; the Latins, their Herus; the Hindoos, their Heri, which was a title of Krishna, and Hara, which was a title of Siva.[2] The latter being transferred by the Greeks to Juno, gave rise to the opinion that the temple at Gades was consecrated to her.

The other element which enters into the composition of Hericol (Col vox), was also employed to designate that divinity whom the Lycaonians thought they recognised in St. Paul, because he was the chief speaker.[3] The Celtic glossarists explain it thus: "Coll, *i. e.* Tait, *i. e.* Mercurius."[4]

[1] Sir W. Drummond's Origines, p. 465.
[2] Moor's Hindu Pantheon.
[3] Acts of the Apostles, xiv. 12.
[4] Vallancey, Vindication, p. 82.

The picture of the Celtic Hercules in Lucian fully confirms this statement. He is represented as an old man, drawing after him a multitude of people by a chain which connects their ears with his tongue; for "we Gauls," said the native who explained it, "do not suppose, like you of Greece, that Mercury is speech (Coll); but we attribute it to Hercules, because he is far superior in strength."[1] This dispute between the votaries of the two names is similar to that which gave rise to the fable of Geryon. He was said to have reigned in Erytheia; and it was one of the labours of Hercules to drive away his oxen.[2] But a very ancient historian assures us that it is all a mistake to lay the scene of this exploit in Spain. Geryon reigned over the Ambraciots in Epirus.[3] As far as historical truth is concerned, both stories perhaps are on a par; in either case Geruon, which the Greeks have contracted into Geron, an old man, means the same as Mar Guru[4], or Mercury. But there is one part in the description of his person which strongly stamps his name with a mystic character: Hesiod makes him three-headed. Now it has already been shown that the first resting-place of the ark-preserved family, between two lofty peaks of the mountain, was commemorated

[1] Luciani Dialogi. De Hercule Gallico.

[2] Dionysius de Situ Orbis, p. 558. Prop. iv. 10. Ovid. Fast. p. 5.

[3] Hecatæus in Arriani Arab. l. ii.

[4] Gerus in Greek is exactly the same as Coll in Hebrew, Vox, οὐδ' ἴα γῆρυς, nec una vox. — *Homer, Il.* Δ.

by forming their vessels with the horns of a crescent; and when the Ark, or the Patriarch (for it was sometimes one, and sometimes the other), was represented standing in the centre, the whole formed three sacred points, of which the trident of Neptune, and the triple heads of Geryon, were equally significant emblems. But Euripides carries us a step further in our pursuit: he gives the giant three bodies.[1] If, then, this description can be proved to be consistent with the actual state of any prevalent superstition, the solution of the enigma may reasonably be sought for in the history of those rites. Now the shrine of Mercolis consisted of three huge stones, two of which supported the third[2], and since the images of Mercury consisted of single rectangular stones[3], the three combined fairly entitled him to be considered as three-bodied. The driving away, therefore, of his oxen, signifies the success of a rival sect in diverting the sacrifices from the old Celtic altars to those which had been more recently erected to the same personage under the name of Hercules. It is evident, therefore, that Count Caylus need not have been so much astonished at finding a caduceus in the hand of Hercules[4], or that Cicero should

[1] Τὸν τρισώματον βοτῆρ' Ἐριθείας. — *Eurip. Herc. furens.*

[2] Those who have travelled in India must have observed three stones disposed, as in a Cromlech, in many places, particularly along the highways. — *Trans. As. Soc.* iii. 376. Rabbi Nathan autor Baal Aruch ait, Lapides fani Merkolis sic disposita erant, ut unus hinc alter illinc, tertius super utrumque collocaretur. — *Selden de Diis Syriis*, c. xv. 353.

[3] Phurnutus de Natura Deorum. [4] Caylus, Antiq. ii. 218.

have talked of Hercules Mercurii. An Etruscan inscription found in Herculaneum begins with Herentates sum. Sir W. Drummond supposes it to mean Hercules; and indeed it is the Arkite Tat, or Thoth. The innovations and interpolations of the priests in the names and rites belonging to their religion, of which Selden justly complains[1], deceived Cicero, and made him imagine that many persons, wholly distinct and unconnected with each other, passed under the same name; whereas, in fact, one person, or at least one family, was always kept in sight, though viewed as it were under different angles of refraction, through the corrupting medium of tradition. Thus he enumerates many Hercules's, and many Mercury's; but one part of the history of each is so much the same, that I know not how he could avoid perceiving that they were only two names of one person.

Of Hercules he tells us, that he was an Egyptian, the offspring of the Nile, and that he taught the Phrygians letters.[2] Now Phrygia was the country in which the giant Typhon warred against the gods, and in which the mountain deity Oreia, or Rhea, was worshipped[3]: it was full of Arkite monuments. Of Mercury, he says that he fled into Egypt after the death of Argus, and taught the inhabitants laws

[1] Sacerdotum et antistitum arbitratu dein innovata, interpolata, aucta erant nimis, sacra et numina passim. — *De Diis Syriis Syntag.* p. 53.

[2] Traditur Nilo natus, Ægyptius; quem aiunt Phrygias litteras conscripsisse. — *De Natura Deorum*, l. iii.

[3] Ὀρεια μητηρ προσαγορευθη. — *Diodor. Sic.* l. iii. 192. and, l. v. 338.

and letters, and they gave him the name of Thoth.[1] He had slain the guardian of the temple consecrated to Io, or the moon[2]; and in Egypt, where the name was still retained with the same signification, he introduced her worship under the name of Isis. Hence Ovid metamorphoses the one into the other, on her reaching the banks of the Nile. But in what sense she was the moon, it is easy to learn from the origin assigned to her. Her father was either Archus, or Neptune, or Inachus[3], *i. e.* Noachus. Some called him Eunouchus, which is a still greater change from Noachus; yet Theophilus makes light of it, and has no doubt that the one was a corruption of the other[4]; and when he further states that, by the general consent of authors, Noah was the person honoured by the name of Saturn, he leads us to suspect that tradition had exaggerated the crime of Ham, and given it the turn which the name Eunouchus suggests. That Inachus the king, was not historically the father of Io, is quite certain; for he not only built a city called after her name, Iopolis, but a temple too, in which she was worshipped: and the Argæans, or Arkites, long attached a mysterious import to the name.[5] Her

[1] Cic. De Nat. Deor. l. iii.

[2] Ioh, the Moon.— See *Young on Egypt.*

[3] Patet Io, sive Isin, Archi, vel Neptuni, vel Inachi fluvii filiam, modo lunam, modo terram significasse. —*Kircheri Obelisci Interpretatio Hieroglyphica.*

[4] Νωάχος Εὐνοῦχος. — *Theophilus ad Autolycum,* l. iii. 339.

[5] Οἱ γὰρ Ἀργεῖοι μιστικῶς τὸ ὄνομα τῆς σελήνης τὸ ἀπόκρυφον Ἰῶ λέγουσιν ἕως ἄρτι — *Johannis Antiocheri cognom. Malalæ Historia Chronica,* p. 31.

whole history, indeed, as it is recorded by John Malala, is a history, not of individuals, but of rival sects. Her violation by Picus, the son of Saturn and Rhea in Italy, was the robbing the moon of her honour there; and since Picus has left his name on so many hills in the west of Europe [1], which are called Pic or Pico, or Peake, we may safely attribute the insult to the Celtic worshippers of rocks and mountains. His sons were Hercules and Mercury; and the latter reigned in Egypt, which is in perfect harmony with the explanation already given. But Io, not satisfied with the fate which brought her back to a ship in Isis, retired to Syria, where the moon was more decidedly honoured; and there, on the banks of the Orontes, another Iopolis and temple were built. Still it was to a mountain that she withdrew [2],—from Mount Casius in Egypt, to Mount Casius in Syria, both of them showing a connexion with the diluvian Cau-Casus, which in India undergoes a mere transposition of its elements, and is called Khaisa Ghur. But the peak of this mountain has another name, Kala Roh, or

[1] Picis in Italy, now M. di Venzone; Pico, an island in the Atlantic; Pico, or the Peak in Teneriffe; Peak, in Derbyshire; and Adam's Peak, in Ceylon, where Samana Dewa, or Budha, reigns. This word is singularly connected with Budha. Cum Galli Narbonenses ac Aquitani Podii (*i. e.* Budi) nomine sæpe montem designabant, vocem hanc nunc Puis, nunc Pech et le Puech, nunc et Pic nuncupare consueverunt.—*Hoffman. Lexicon.*

[2] Malala calls it the Silphian mountain. Now the plant Silphium, is also written Sirpium: if the same liberty may be allowed to the mountain, it may a corruption of Serapian; Serapis being very plausibly derived from σορος Απις, the coffin or tomb of Apis, from אב, father. — *V. Vossius de Or. et Prog. Idol.* p. 219.

the black rock.[1] It may be doubted whether "black" was the original meaning of Kala. Kal, in Sanscrit, is Time; in Greek, Chronus; that is, in mythology, Saturn; for Cronus and Chronus are one and the same.[2] Now in the Akteristân, it is stated that the image of Saturn was carved out of black stone[3]; the stone, therefore, being the stone of Kal, Kala and black became synonomous. The same authority states that the image of Mercury was blue: but it is evident, that the distinction is arbitrary; and that one person is designed under different names; for Mercury is described with the body and tail of a fish; a complete Dagon, or Oannes. Cala Roh, therefore, may be interpreted the rock of Coll, *i. e.* Mercolis, just as the Celts called an island in the Hebrides the Isle of Coll; and if so, it is equivalent to Khaisa Ghur, the mountain of Guru, *i. e.* Mercury. In short, the name of that primitive teacher was applied, under its different forms, to so many memorials of the flood, that, in process of time, A-Thoth became an appellation for any remarkable signs[4]: of course it was peculiarly appropriate to a mountain, such as that which was almost insulated by the Ægean sea. Athos is so lofty, that Pliny gravely records it as a fact, that its shadow reached to Lemnos, at the distance of more than thirty miles.[5] The opinion was founded on a proverb, which says that its

[1] Wilford on Caucasus. — *As. Res.* vi. 458.
[2] Macrobii Saturnalia, l. i. 191. [3] Gladwin's Asiatic Miscellany.
[4] אֹתֹת, Signa. — *Exod.* x. 2. [5] Plinius, l. iv. c. 10. 12.

shadow hid the Lemnian ox [1], which is supposed to have been a figure of that animal carved in white stone. Such a figure there may have been; for it has been shown that, as in Egypt and at Thebes, it was purely an Arkite symbol: but the real meaning of the proverb was, that the sacred rites of that island were thrown into the shade by the superior sanctity of its towering neighbour; and to this day it preserves its reputation, and is called by the Greeks the sacred mountain [2]: for that character, it is indebted quite as much to antiquity as to its celebrated monastery; and the fable of its origin, which will be noticed in another place, bespeaks the cause. Athos was also the name of a place in Egypt, its natural soil, where it, as well as Caisa, was inhabited by the Hermiotes, a people confounded by Artapanus with the Israelites [3], but evidently worshippers of Hermes. It was a worship, indeed, which extended from one end of the ancient world to the other: it has been traced even to Thibet. The inhabitants of that country were in the habit of raising upon rocks the tall stem of the marshy reed, bearing labels of mysterious im-

[1] Athos celat latera bovis Lemniæ.

[2] Ἅγιον ὄρος. Valdus, a place in Russia, has a large convent in the middle of a lake, renowned for a picture of the Virgin Mary, brought hither from Mount Athos, whence the convent bears the name of Aphonsky, the Russians pronouncing the ϑ, φ. — *Heber's Life*, p. 140. So Hieronymus, the Rhodian, used σκιϑισαι. στιγγενὲς γὰρ, says Athenæus, τῷ φ, τὸ ϑ; the Methymneans, according to Parmeno, in his work on dialects, called Scyphus, Scythus. Hence Phouth became Thouth.

[3] Euseb. Præp. Evan. l. ix. 430.

port, and to these monuments they gave the name of Manus, or Mercury.[1]

There is another argument to show that Gad and Meni had a common origin, which, though not so directly to the purpose, is yet too curious to be quite omitted. In that passage of Isaiah where Achar Achath is rendered by our translators "behind one," the Septuagint reads, "in the vestibule[2];" that is to say, behind the door. It is evident that Achath sounded to them like some word signifying "a door," janua: perhaps it had the same relation to it as janua had to Janus, for any beginning, whether it were the entrance into a house, or the entrance into a new year, was called after him whose entrance into the post-diluvian world was the epoch from which all events were dated; for it has been shown that Janus was Noah[3], and that his double front, one before and one behind, regarded the state of the world before and after the flood. Nor was this the only instance in which a similar association of ideas influenced the idolatry of the heathen world. From the reduplication of ziz, or zus, as Vossius thinks[4],

[1] Gentes eo nomine coluisse Mercurium, viæ ducem, ostendit Seldenus; inter saxa hærent in altum erecti trunci arundinum palustrium cum linteolis ad eorum summitatem alligatis; in his etiam vexillis impressa est magica ista oratio; unde Mani usitatissimo vocabulo nuncupantur. — *Georg. Alphab. Tibetanum,* p. 508.

[2] Isai. lxvi. 17. Ἐν τοῖς προθύροις. The Vulgate renders it, post januam.

[3] De Jano multorum ea opinio est, hunc Noe esse, et favet vocabulum, יין, vinum, pro eadem opinione est quod Janus dicitur bifrons, &c. — *Vossius de Orig. et Progr. Idololatriæ.*

[4] Ibid. Tanquam postis, sive limen, vel janua, hoc est primordium omnium qui ab diluvio fuere, sunt, vel erunt.

or else, what seems more probable, from zuz, which in Hebrew and Chaldee signifies a door-post[1], and zutar, a flood, the Noah of Abydenus and Polyhistor was called Xisuthrus, because he was the gate or first beginning of all things after the flood. The history of Xisuthrus furnishes an excellent example of the progress of fiction. In the first place Berosus relates that when he disappeared on leaving the ark, a voice was heard recommending religion, and saying that he was gone to dwell with the gods, and that his wife, his daughter, and the *Pilot* had shared the same honour, on account of their piety.[2] Here then the flood, the ark, and the religious character of the Patriarch, are sufficiently true to history: and since he and his sons were the whole crew of men within the ark, there can be little doubt that the person here designated the pilot was that son from whom the family descended, in which the tradition was preserved. The idolaters having translated him to the skies, very naturally placed his residence in a star[3], which was not only one of the first magnitude, but was also seated upon the rudder of Argo, the ark; and as his virtues were the cause of his apotheosis, they called him Uc Noufi, or, according to the statement of Jablonski, already cited, Ikh Noufi, the good

[1] זוז, Postis, זוטר, inundatio — *Castell.* The Grecian Ζευς, therefore, is unquestionably the same as Janus.

[2] Berosus apud Apollodorum. — *Cory's Fragments*, p. 30.

[3] The Hindoo philosophers think that the stars are the souls of men, raised to this high dignity in reward for their virtues and austerities — *Ayeen Akbery*, ii. 301.

Lord, which afterwards became Cnouphis and Canopus. But he had also another title, which signified exactly the same thing, Menelaus; from Mann, good, and Laoc, which in Celtic is a hero or chief.[1] The transition from Laoc to Laos is the more obvious, when it is considered that formerly the Greek sigma was written like c, as Martial testifies in one of his epigrams.[2] The Greeks, however, because they had a Menelaus of their own, transferred the story to him; but not being able very well to graft the fiction upon himself, they gave him Canopus for his pilot. According to Homer, his father was Atreus: now Atri was one of the Munis of India, the father of Chandra[3] or the moon, *i. e.* the maker of the Ark. The male Chandra, however, or lord of the moon, was also called Boudhu, and was cast into the sea, the earth being left in darkness for two Culpus, on account of his adultery with Tara, a form of Dourga, or Parvati, that is to say, the Ark of the mountain: and yet he was born at the churning of the sea, *i. e.* at the deluge: he was the father of Boudha the sage, *i. e.* Mercury.[4] It is only an

[1] Vallancey on Ancient Irish, p. 51. in Cornish Celtic, Leu is a rudder, and Lyv, a deluge—*Borlase's Ant. of Cornwall.* Hence Λαας was a stone, and Λαοι, a people of heroes.

[2] Accipe lunata scriptum testudine sigma. — *See Montfaucon's Palæographia Græca*, p. 7.

[3] Som is another name of the moon, and is equally said to have been the offspring of Atree, and also a favourite of the Most High. Inscription on a pillar near Buddal, in which Aroon, ארון, Arca is called the charioteer of the sun. — *As. Res.* i. 135.

[4] Ward's Hindoo Mythology, p. 99. Wednesday, Dies Mercurii, was also Boudha's day; it is, indeed, nothing more than the day of Woden, or Bod. With this Mercury generation is said to have commenced. — *Ayeen Akbery*, ii. 337.

occasional gleam of light that breaks through the obscurity of eastern fable; here, though father, son, and grandson are confounded, both in name and action, yet it is plain that it alludes to the Noachidæ, and that Atri must be Noah. If therefore Homer's story be not a fiction, it can only be concluded that the family of Menelaus followed the example of the Egyptian kings in assuming names which properly belonged to the Noachidæ, as in the instance of Osiris, Horus, Rhamses, of all of whom statues were found by Champollion in the Memnonium of Thebes. Rhamses is more usually written Ra-messes, and seems to be the same as Mes-ra (*i. e.* Mizraim[1]), only that the syllables are transposed, which might easily happen in hieroglyphic writing. Much in the same way, as before mentioned, the Greeks are supposed to have formed their Athena by reading the Egyptian word Neith, according to their own practice, from left to right, and not according to the Oriental custom, from right to left. But there is another version of Menelaus's parentage: he is said to have been the son of Philisthenes.[2] Perhaps, however, this only means that his father was a Philisthine, one of the Palli; and in that case it will be no wonder that he had an Egyptian name; for the same place in Egypt was called Menelaus and Canopus. If, therefore, the first astronomers had assigned these

[1] In the Septuagint, the Egyptians are called Mesraim: Mess, in Egyptian, signified a birth, and Ra, a king. — *Young on Egypt.*

[2] Hoffman in Lexicon.

names to two distinct constellations, it would have been no proof that two distinct persons were intended to have that honour; neither can it be any objection to the identity of Anubis and Canopus, if it should appear that each had a separate part of the heavenly sphere assigned to him. Anubis, indeed, was not introduced by name, nor till the mysteries of fiction had in some measure supplanted the truth; for the southern hemisphere seems to have been much earlier arranged than the northern, and therefore bears more distinct traces of the deluge. But it is easy to recognise him in Orion[1]; for M. de la Croze has observed, that Horo in ancient Persian signified, like the Egyptian Noufi, "good," and Hormuzd means the good genius. But Orion was the constellation in which the soul of Horus was supposed to reside. In the next place, Anubis was a hunter: Julius Firmicus calls him Venator.[2] Orion is represented with his dogs at his heels; and so little doubt has been entertained of his being designed for a hunter, that he has been usually taken for Nimrod, who was "a mighty hunter before the Lord."[3].

It must be admitted, that there are two points in which Nimrod and Orion coincide sufficiently to make it probable that his character was at least blended with the memory of his ancestors. 1. Orion was the husband of Side, just as Ganesa was of

[1] Brucker is inclined to adopt this conjecture.—*Burton's Bampton Lectures*, p. 268.

[2] De Errore Profanorum Religionum, c 2.

[3] Gen. x. 9.

Sidhi; which union seems to be derived from his being Tsid, the Hunter or the Ancestor: and 2. the violence which he is supposed to have offered, as some say, to Diana, that is, the moon, and, as others say, to Pleione, the wife of the mountain Atlas, and the spretæ injuria formæ suffered by Juno from his wife Side; for which offences the one was thrust down to the lower regions, and the other was slain by a scorpion, the slayer and the slain being both successively transferred to the skies these are evidences that he attempted some revolution in the religious customs of his age, for which he was honoured by some, and hated by others. It must be remembered that Scorpius was the name of a fish, as well as of the insect. Icesius divides them into two sorts, the red and the black, one living in the sea, and the other in mud. Athenæus mentions that he had eaten both.[1] The same writer, after noticing Pindar's observation upon the propriety of Orion's position near the mountain of the Pleiades, who were the daughters of Pleione, suggests that he must have meaned Oureian, instead of Oreian; because the Pleiads are in the tail of the Bull[2]; which only shows how little he knew about the matter. Pindar calls them Peleiades, which, it has been already stated, signifies Priestesses; and when Æschylus speaks of the wingless Peleiades, having the form of nocturnal phantasmata, and weeping over their father's toil[3],

[1] Lib. vi. s. 115. [2] Ἐπι τῆς οὐρᾶς τοῦ ταύρου. Ibid. sect. 79.

[3] Πατρος μέγιστον ἄθλον οὐρανοστεγῆ — κλαίεσκον, ἵνθα νυκτέραν φαντασμάτων ἔχουσι μορφας ἄπτεραι Πελειάδες.

there can be no doubt that he spoke of them in this sense. The voyage over the ocean, where there was nothing but interminable sea and the sky above them to be seen, is often represented to be a great toil. In a poem of Taliessin, entitled "The Elegy of Aeddon of Mona,"[1] (Aeddon being a name of the Helioarkite God transferred to his priest; perhaps the Hebrew Adonai, Lord;) the Arch of Aeddon is mentioned as commemorated in the island of Hu, or Buddwas, the Dragon chief; and the poet refers to the time, when "the just ones toiled; on the sea, which had no land, long did they dwell; of their integrity it was, that they did not endure the extremity of distress." Now as the original meaning of the word Peleiades has been lost sight of, because it subsequently acquired a different meaning, so the true reason for representing Anubis and Orion to be hunters, has been forgotten from the equivocal meaning of Cuon[2], or Kyon, or the more primitive word, from which it has been derived. Thus the fable of Actæon, who was torn to pieces by his dogs, is best explained by supposing that he was put to death by the priests, for intruding upon the mysteries of Diana. There is even a tradition, which acknowledges that he was torn in pieces, not by dogs, but by Bacchanalians in their orgies.[3] Pausanias adds, that the

[1] Marwnad Aeddon o Vôn.—*Davies's Mythology of the Druids*, p. 553.

[2] Plutarch, speaking of Anubis, says, that Κυων was the same with Cronus.

[3] In Commentariis Apollonii, l. iv.

Orchomenians were haunted by his apparition bearing a huge rock, till they appeased him by funeral obsequies. Rock worship, no doubt, had been the subject of dispute. In like manner it is related, that in Egypt, Menas being pursued by his own dogs, fled to the lake Myris, where a crocodile received him on his back, and carried him in safety to the opposite shore.[1] Now what is the meaning of this, but that a prince who had taken the sacred name of Menes, and was therefore probably an Arkite, fled from the priests of a rival sect, and was received by his friends the Arkites, who naturally had their establishment upon the margin of the lake. It is worthy of remark, that the oracle of Ammon, and the temple of the sun, were on the western side of the lake; while on the other was Crocodilopolis. The crocodile was an emblem of the Ark; and therefore Varuna, the aquatic deity of the Hindoos, and one of the eight guardians of the world, is represented sitting on an animal, half fish half crocodile, shaped like a crescent by the elevation of the tail and head.[2] Cuon was in fact the same as Cohen, which in most of the eastern languages, with only some small variation of the vowels, signifies a priest[3]; and as the priestly office was sometimes united with the chief command, as in the Chaliphs of the Mussulmans, the rulers of Tar-

[1] Diodor. Sic. l. i. 80. [2] Sir W. Jones, iii. 360. and vii. 260.

[3] The Persian Kuhen is the nearest to Cuon, which must have had originally a somewhat different form, to account for the manner in which the oblique cases are declined from it. Κυνος, or κυενος, would come naturally from κυεν.

tary retain to this day the title of Kohan, or Khan. The chief of a Mongolian tribe near China was called Wang Kohan; in which the first word so nearly resembles the Syriac name for John, that hence arose the report long current in Europe, that a Christian king reigned there, named John the Priest, or Prester John. Thus from the equivocal meaning of the word, a dog became the emblem of a priest; and if the Egyptians were in the habit of looking up to the grandson of Noah, as the head of their religious system, and the founder of the sacerdotal caste, it may be easily imagined that the titles of The Good one, and, The Priest, which rightly belonged to the Patriarch, would be transferred by them to his descendant, in whom their retrospective views terminated. Thus it came to pass, that Anubis in his character of Mercury was represented with the head of a dog[1]; in his character of Hercules, the teacher of philosophy, his name was Chon[2], though it properly belonged to the Egyptian Saturn, who in the tables of Kircher is called Rephan; but that name in many of the ancient versions (Copt., Ar., Æth., LXX., and Vulg.,)

[1] Mercurius pingitur ab Ægyptiis Cynocephalus. — *Kircher and Diod. Sic.* The Abbé Le Fontenu quotes Diodorus, Isocrates, Pausanias, Aristotle, and Dion. Halicarn. to prove that Hercules was a man of universal knowledge.

[2] A Greek writer, cited by Favorinus, says, that Hercules was called Χων in the Egyptian language; which, in the opinion of Sir W. Drummond, was only a dialect of Hebrew: he supposes, that Gigon, another name of Hercules, in Hesychius, is intended to imitate the same sound. Plautus calls Saturn Chion in the Phœnician. Radak gives Chewan as the Persian and Arabic name for the planet Saturn. — *Herculanensia Dissert.* iii. 21.

is substituted, at Amos, v. 26, for Chiun, an image of the Phœnicians and idolatrous Jews, which the Hebrew writers interpret of Saturn. Aben Ezra tells us that Chaiwan, the Arabic name for Saturn, is the same with Chion; and Sir W. Drummond agrees with Mazzochi in thinking, that the Grecian Chronus is only a corruption from the same word.[1] Other points of resemblance will be noticed hereafter, which fully justified Orpheus in considering Hercules and Saturn to be the same[2]; but as far as the former represented Hermes, he was no more entitled to that pre-eminence than the Irish Saint, Kievin, whose name and artificial cave in the side of the mountain of Lugduff, which hangs over a lake, sufficiently identify him with the Chiun of the Phœnicians, and the Chewan or Chaiwan of the Persians and Arabs.[3] To this subject we shall have occasion to revert in the further prosecution of our inquiry. Plutarch, then, was only so far right in his assertion, that Cuon and Cronus were the same, inasmuch as the elder Anubis was Saturn or Noah.

Lastly, in his character of Orion, he was attended by priests in the shape of dogs; one called by the Egyptians Astrocuon, *i. e.* the sidereal Pontifex; the other, Procuon, *i. e.* the regal priest, from Phroh, the title of their kings, or, as it is commonly written, Pharaoh. The hare, which these dogs are

[1] Χρονος and κρονος being the same. [2] Apud Athenagoram.
[3] A day at the churches of Glendalough. — *Christian Examiner*, No. 51.

supposed to be hunting, has been added at a subsequent period; for four out of the twelve stars composing it in Ulugh Beg's tables are called by that astronomer the throne of Orion, and that was, probably, the name of the whole constellation at first. Orion's true character may be discovered in his Arabic name, Al Ghauza: not, however, according to the interpretation given by Hyde, as if it was the middle of heaven; an interpretation which is palpably untrue, for the whole of the constellation is to the south of the equator. But Ghauzah is an irrigation[1], and Ghauaz is water that overflows, and in Chaldee it signifies an Ark[2]: hence it follows, that he was the genius of the Ark, stepping out of Eridanus, or the flood, and separated from the Argo itself, only by the intervention of the priests. In Hebrew, his name is Chesil, which, if it be derived from Che, Chief[3], and Siol, Offspring, will exactly correspond with O-Siris, for O, in Celtic, is a Chief[4], or Lord, and Shiri, in Coptic, is a son. If this be so, both the names allude to Ham, who was the first king of Egypt, and of course considered by the Egyptians the principal of the Noachidæ; and as for the Hebrews, their astro-

[1] جورك Rigatio una. جور aqua qua rigatur terra.

[2] גזה. Raschi and Nissim explicant, תיבה, Arcam. — *Cast. Lex.*

[3] Ce in Irish is, a Prince. Ch. כה, Ce (rather Che); in Pers. Ke is, a Prince, a Governor. — *Vallancey on Ancient Irish*, p. 25. and, *Sir W. Jones in the Life of Nadir Shah.*

[4] Ibid. p. 71. Hy, Ui, and O have all the same meaning, says the above author.

nomy, no doubt, was all drawn from Egypt: for some of the Egyptian historians say that Osiris was their first king, and that it was he who brought Egypt into a habitable state.[1] If then Orion be, as I have suggested elsewhere, a patronymic similar to Cronion, and signifying the son of that Horus, whom Champollion has identified with Ammon generator, the great god of Thebes, and with the commander of the Baris, or Ark, in Egyptian pictures, it follows, that Chesil is a link connecting him with Osiris. But there is yet a closer approximation effected by the additional fact, that Osiris was written by the Thebans, Ashili; and from this as well as many other instances already cited, it may be concluded that the prefix A answered the same purpose among the Egyptians as O did among the Celts. "The old Egyptians," says Dr. Young[2], "seem to have been as incapable as their schoolfellows, the Chinese, of distinguishing the R from the L; and hence, M. Champollion is inclined to believe the Thebaic dialect more ancient than the Memphitic, and to consider Ashili as a more ancient form than Oshiri." To complete the resemblance between the two, we may further observe, that, as both exhibit an allusion to the son of the Patriarch, so both confound him with the Patriarch himself; for Orion's Arabic name, Ghauza, may be recognised first in the fables of

[1] Kircheri Obelisci Interpretatio Hieroglyphica.

[2] A Letter to W. J. Bankes, Esq., on Champollion's discoveries, in the fourteenth vol. of the Journal of Science, p. 258.

Gyges[1], the son of heaven and earth, who, like Orion, was a giant. As Thebes, the city of the Ark, had a hundred gates, so Gyges, the giant of the Ark, had a hundred hands, and as Gygæus[2] obtained the sense of darkness, so the Nile, the Eridanus of the sphere from which Orion rises, was called Aeria, or the dark water.[3] With the O prefixed, as in Osiris, he became Ogyges, which is generally acknowledged to be a title of Noah[4]: it was sometimes, indeed, attributed also to others, either on account of local floods, or on account of local appropriations of the general flood, which was a very common practice; but the first and great deluge no one contests with him.[5] Sir W. Jones remarks, that the traditional history of the Tartars seems to begin with Oghaz, as that of the Hindoos does with Rama.[6] Now, the Tartars of all descriptions have ever called themselves descendants of Noah[7]; and as the

[1] Hesiod. Theogon. p. 149. Cottus and Briareus were his brothers. The former from Kata, in Ch., an upright stone; whence Katab, the writer, a name of Mercury; and Kitts Cotty house; the Cromlech in Kent — *Vallancey*. Briareus, from Bari Rhos, the hill of the Ship.

[2] Γυγαῖος σκοτεινὸς. — *Hesych.*

[3] Isychius ad Levit. 3. and 6. Ægyptus contenebratio interpretatur; and Euseb. in Chronic. says, that, before Ægyptus, it was called Mestræa, and by the Greeks, Aeria, dark. — *Selden de Diis Syriis*, iii. 69.

[4] Inter alia Noæ cognomina meritissime censetur Ogyges. — *Dickensoni Delphi Phœnicizantes*, p. 168.

[5] Plures inundationes fuere, prima novimestris inundatio terrarum sub prisco Ogyge. — *Solinus.*

Ex diluvio universali fecerunt particulare Egyptii quale nullum fuit. — *Vossius de Orig. et Prog. Idolalat.* p. 141.

[6] Sir W. Jones's Works, iii. 79. Stephanus says, that Rama is a height, and in Hesychius, Ραμὰ. ὑψηλὴ, and Ραμὰς ὁ ὕψιστος Θεός.

[7] Ranking, in Journal of Science, xxxv. 140.

Egyptian princes borrowed the names of their deified ancestors, so, in Tartary, the father of Tamerlane was called Og.[1] The Jews, finding that Og was the name of a person reported by tradition to have been preserved from the deluge, and yet unable to discover it in Scripture, endeavoured to reconcile the one with the other, by adopting part of the fable of Orion. They supposed him to be a giant, better than his brethren, and to have been saved, either by riding on the top of the Ark, or by walking by the side of it, and receiving his food from Noah: the soles of his feet were forty miles long.[2] He was king of Bashan; and, doubtless, it was in the Abarim, or Ark mountains of that country, that they heard his history. Allied to this fable is that of the Greeks, which makes Ogyges the husband of Thebe, the Ark: just as Hercules was married to Erythia, and in Irish history, Mil-Ess to Scota, both signifying a ship.[3] Now, the deity of Ogygia, which Plutarch seems to consider as the Atlantis of Plato, was Dionusus. Ausonius makes him say[4], Ogygia calls me Bacchus, *i. e.* Dionusus; the Egyptians, Osyris; and the Arabians, Adoneus; which is obviously the Hebrew Adonai, or Lord. Tzetzes entertained no doubt that the person thus designated was Noah; for he says, that

[1] Histoire du Grand Empereur Tamerlane; *par M. Jean du Bec.*

[2] Jonathan's Targum. in vol. iv. of Walton's Polyglott, and Stehelin, i. 81, 82.

[3] Vallancey de Rebus Hybernicis, iv. 3. Vindication.

[4] Auson. Epigram. p. 29. in Myobarbum Liberi Patris.

Atlas, the Lybian, lived in the age of Osiris, Dionyssus, Noah; at the same time with Hermes, Prometheus, Hercules, and Typhon, who were all Egyptians.[1] Perhaps he thought it a great stretch of liberality to combine two mythological characters in the person of Noah; and it never occurred to him, notwithstanding the suspicious circumstance of their being all Egyptians, that all met together, either in him, or his son, or his grandson[2], with the exception of Typhon, of whom, by a remarkable variation from the current story, he rightly reports that he was conquered by Osiris Dionyssus; and even Typhon is not to be excluded, if he be considered as the beneficent deity of the flood, in which light he was looked upon as the father of Osiris.

So far, however, Tzetzes was right; the worship of the mountain was contemporary with the invention of those names for deities; and Sanchoniatho's story of Atlas being thrown into a deep cavern in the earth by Cronus, by the advice of Hermes[3], is only a record of the first institution of those sacred rites, which were adopted by the Arkites in their

1 Ἄτλας ὁ Λίβυος, ὡς φασὶ παῖδες τῶν Αἰγυπτίων
Ἐν χρόνοις ἦν Ὀσιριδος τοῦ Διονύσσου Νῶε,
Ὅτ' ἦν Ἑρμῆς τρισμέγιστος, ὃς εὑρετὴς γραμμάτων
Ἑρμῆς ὁμοῦ, καὶ Προμηθεὺς, καὶ Ἡρακλῆς Τυφών τε
Οἱ σύμπαντες Αἰγύπτιοι.
*Johannis Tzetzæ Hist. Chilias, 5.*

And again:

Ὃς Νῶε καὶ Διονύσος καὶ Ὀσίρις καλεῖται. *Chil.* 10.

2 The disciples of Anaxagoras, called Prometheus, Nous, *i. e.* Noah. — *Euseb. Hist. Synag.* p 374. Osiris ob diversos effectus Jupiter, Bacchus, Mercurius, Hercules, diversis nominibus Græcis appellatur. — *Kircher.* l. ii. *de Instit. Hieroglyph.*

3 Sancheriatho, p. 10. of Cory's Fragments.

mystic representations of the ark. Hesiod tells the same story of the giants [1]; and in order to explain the subsequent transaction, is it too great a refinement to suppose, that the sons of God, or heaven, meditated in their mystic cells on the power of God; while the children of men, instigated by the earth, that is, by their earthly and sensual passions, substituted for the diluvian mountain the worship of the Phallus? In this way, too, Plato's story of Gyges is capable of some sort of explanation. Initiated into the Arkite mysteries in a cavity beneath the earth, left open after a deluge of rain, he obtained a magic ring, which enabled him to become invisible at pleasure.[2] The ring was a Druid's circle; and he disappeared by hiding himself in the mystic cell, from which he could see without being seen. Osiris was Typhon in the same sense in which he was the Nile [3], which was called by the Æthiopians Siris [4], and by the prophets Shihor.[5] If we would know what that name implied, we may refer to the recent discoveries of Champollion. "The God of the Nile," says he, "is called in the hieroglyphic inscriptions, Hapimoou, the vivifying father of all." Since, however, Apis was

1 Πάντας αποκρύπτεσκε, καὶ ἐς φάος οὐκ ἀνίησκε
Γαίης εν κευθμῶνι κακῷ δ' ἐπιτέρπετο ἔργῳ
Οὐρανός ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρη.
*Hesiod. Theogon.* 157.

2 Cicero, Offic. l. iii.

3 Osiris idem deus erat cum Nilo, ipsa nomina sublato primo elemento sunt synonoma. — *Selden de Diis Syriis*, p. 154.

4 Dionysius Afer de Nilo, Σῖρις ὑπ' Αἰθιόπων κικλήσκεται. Etiamnum Siris nominatur per aliquot millia. — *Plin.* l. v. c. 9.

5 שיחור.

a father (from Ab, Heb.), and Moou signified water, as Josephus informs us, it is evident that the strict interpretation is, the father of the waters. "To this last divinity," he proceeds, "this and two other chapels were particularly consecrated. He is called the father of the gods, and identified with the celestial Nile, Nenmoou, the primordial water, the great Nilus, whom Cicero calls the father of the principal divinities of Egypt, even of Ammon [1]: which I have found attested also by monumental inscriptions." [2] This must have been Osiris in the character of Noah; for Hermes in that book, which professes to be a revelation of Egyptian secrets, declares that Osiris was the father of Spirits, *i. e.* the gods, and the head of every nation of mankind.[3] When, therefore, we are told, that the wiser Egyptians denominated the Nile Osiris, and the sea Typhon [4], there is no way of explaining the story of the latter compelling the former to enter an ark, except by supposing the Nile to represent the man, who really was subjected to that necessity. And then too it is easy to understand

[1] Cicero de Nat. Deor. l. iii. c. 22.

[2] Twelvth Letter from Egypt.

[3] Ψυχῶν μὲν — ὁ πατὴρ — σωμάτων δὲ ἑκάστου ἔθνους ἡγεμών. — Κόρη Κόσμου. — *Fabric. Bib. Græc.* vol. i. c. 7.

[4] Plutarch de Is. et Osir. c. 33. Levesque was much perplexed by finding mariners mentioned in Herodotus among the Egyptian castes, and asks what they could be in a country which regarded the sea with horror, as the symbol of the evil principle Typhon, and had no navy after the time of Sesostris, whose existence may be doubted; for he considered Sesostris to be another name for Osiris and Dionusus. — *Etudes de l'Histoire Ancienne,* i. 58. and 313. They were Arkites.

why the Egyptians honoured their gods with tears, as well as with rejoicings; why the commemoration of his entering the Ark was solemnised with lamentations; why he was said to be born on the right side of the world, that is, at his exit from the Ark, and to have perished on the left, that is, at his entrance into it; and, finally, why a ship was borne in procession in the solemnities of Isis, when she was said to mourn for Osiris.[1] Some notion of the real origin of these wailings so remarkable at a religious festival, seems to have been retained in a proverb handed down to us by Hermogenes — "to weep after the manner of Annacus."[2] The name, however, being also spelled Cannacus, and Nannacus, it is not unlikely that the first syllable was merely a prefix liable to change, and that the real word was Noachus; for he is said to have lived to the age of three hundred ages, and foreseeing the deluge, which afterwards destroyed mankind, commonly called the deluge of Deucalion, he assembled all the people to divine worship, and mingled tears with his supplications; tears, however, which could not be shed upon his own account[3]; for an oracle had pronounced his exemption from a share in that catastrophe. Osiris, indeed, died,

[1] Pausanias l. x. c. 33.

[2] Stephanus in Ἰκονιον. Erasmus in Adagiis, p. 19. Suidas.

[3] One account states that his neighbours had learned from an oracle that when he died all mankind would be destroyed; in this case his death must be understood figuratively of his interment in the Ark; for it is manifest, says Bryant, that Annacus, and Nannacus, and even Inachus relate to Noachus, or Noah. — *Analy. of Mythol.* ii. 206.

and was mourned[1]; but his entrance into the Ark was death, and his continuance there the period of mourning. Hence the ark, like the receptacle for departed souls, was considered a place of confinement; and his name, under whichever form it may be viewed, conveys an allusion to this opinion; in either case, too, it is connected with the flood. Siris, we have already seen, was a name for the Nile, the Egyptian ocean; and Sira both in Syriac and Chaldee signified a prison. In the same spirit, the Celtic bard denominates the Ark the inclosure of Caer Sidi[2], and the prison of Kûd, and the prison of Gwair or the just one in Caer Sidi.

This serves to explain the history of the two constellations which are now called Canis Major and Canis Minor. One of them was the Dog of Isis, and consequently of Osiris; for they always go together, she being the female genius of the Ark, as he was the male[3]; and as her ship was reverenced not only in Egypt but also in Greece and Italy, so he had a ship 230 cubits in length

[1] ἀποθνήσκει Ζεὺς Αἰγύπτιοις καὶ πενθεῖται. — *Maximus Tyrius.*

[2] Taliessin's Spoils of the Deep, and the Triads. — *Davies's Celtic Mythology,* p. 404.

[3] Communis unicuique Deo uterque sexus erat. — *Selden de D. S.* c. iii. p. 50. One of the most remarkable instances of this is the conversion of Orion into a female. Abdurrahmân Sûphi records an Arabian tradition, that Canopus, having broken the back of his wife Orion, fled away to the south pole, for fear of inquiry, and was followed across the galaxy by one of his dogs, who are also called his sisters, but were in fact his priests: and the murder, which he perpetrated, must have been the destruction of a ritual with which he was intimately connected. — *See Hyde's Syntagma Dissertationum,* i. 65.

dedicated to him at Thebes. The other dog was Osiris too, for Sirius was his ordinary name, which, according to the statement of Diodorus, was in more ancient times the name of Osiris.[1] But the Arabic names of both were Al Shira, which, if the Coptic meaning be supposed to have been retained, will signify that each of them was a son of the first king Ham, and consequently they will be Mizraim and Phut. But if the Syriac word be taken into account, we must add this further meaning, that they were the constellations in which the souls of those heroes were detained: hence chains and bolts were called, in Greek and Latin, Seira and Sera. In the next place, if the Theban form of spelling the name be examined, we shall find the very same allusions, for Shail in Arabic is a torrent[2], and Shalshall signifies not only the pouring out of water, but also includes the notion of chains; hence there is great reason to believe that Sheol used for Hades, or the place of departed spirits, was originally derived; for it has no natural connection with the root usually assigned to it, and Shir being the same in sense as Sira, Sheol may also be the same with Sil; at all events to this source we may certainly trace the name of a place in the Thebais, which is written Silsilis and Selseleh, where there was a great Speos or mystic cell, excavated in a mountain and dedicated to Ammon, and the Nile, and to Sevek[3], who is

[1] Σείριον. — *Diod. Sic.* l. i. p. 11.

[2] From סיל, and סלל. — *Castelli Lexicon.*

[3] Champollion's Eighth and Twelvth Letters from Egypt. Bel-

Saturn with a crocodile's head, that is, the same personage who was fabled to have been saved by crossing a lake on a crocodile's back[1], and is also described as the most terrible form of Ammon. Hence, too, arose the name of the Selli, who dwelled round Dodona; for Homer expressly describes them as having their beds in the ground[2], because they reposed sometimes in those mystic excavations which are still found where the Celtic religion prevailed; and thence the Scilly Islands, formerly inhabited by the Silures, obtained their appellation. One of them is still called the Long, *i. e.* the ship. Mr. Ranking mentions some circular inclosures on the summits of the mountains between which the river Selé flows in the Commune de Breingues.[3] On the rocks of the right bank there are several cavities or grottoes 300 metres above the river. It is true that bones were found there; but whether they were brought from the Roman amphitheatre at Cahors, or whether they are the remnants of Druidical sacrifices, as M. Delpon supposes, it is quite clear that the grottoes were not originally intended to receive them, but for far different purposes. They must

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zoni speaks of the Silsili mountains, as having the name of the Chained mountains, but ridicules the common idea, that there ever was a chain stretched from one to the other across the Nile, ii. 106.

[1] Hence the crocodile was revered in some towns of Egypt; but the Tintyrites, or people of Dendera, who devoted their worship to Isis, viewing him as the Typhonic power and the emblem of destruction, abhorred him and carried on an irreconcilable war against him. — *Etudes de l'Hist. Anc., par P. C. Levesque,* i. 267.

[2] Σελλοὶ χαμαιεῦναι. — *Hom. Iliad.* Π. 235.

[3] Journal of Science, for 1828, p. 267.

have been constructed by a people like the Selli, for their mysteries. Probably Selyvria in Thrace, formerly Selubria[1], imported the cell or inclosure of the Baris; and in fifty other instances the same etymology may be observed.[2] If, therefore, the first syllable of Chesil, which our translators call Orion[3], be the prefix which frequently enters into the composition of Hebrew words, either in a sense of comparison or pre-eminence, the remainder of the word may have the same root as Ashili or Osiris, or Sirius; all bearing an allusion to the enchainment, or imprisonment, or entombment, in an ark of that common ancestor whose spirit was sometimes supposed to look abroad from the sphere of the sun, or the dog-star, or from the beneficent waters of the Nile; hence it was that all these obtained the same name: they were all called Siris or Sirius. For the same reason we find a river of that name in Italy, and at the mouth of it

[1] Bria is the name for a town in Thrace, — *Walsh's Journey*, p. 115.; just as Bury, Barry, Boro, and Burg, in other parts of the world.

[2] The Arkite system of religion is known to have prevailed very much on the north-western coast of Africa towards the Atlas, of which, however, more hereafter. At present it may suffice to observe, that many of the most striking features in that country seem to have roots for their names analogus to those now mentioned. Thus between one and two degrees eastward of Tripoli is the valley of Selén, and near it a range of hills, called Sélem, from the summit of which Beechey noticed several remains of what appeared to be towers (*i. e.* temples), conspicuously situated on the peaks of the hills to the northward. Selma and Ipsilâta are ruins conspicuous on high and pointed hills; the guides called them Gussers, a name which they applied to all ruins. Ipsilâta in the map, is called Insellata, and one of the valleys, the Wady of Silil. — *Captain Beechey's Expedition to the North Coast of Africa.*

[3] Job, xxxviii. 31.

a town, Siris, which is called by Cluverius Heracleum; and in this respect there is a great resemblance between it and the Egyptian town Busiris, or Abousir, which its later inhabitants have converted into Aboukir, by an alteration of sound like that which has changed Cedron into Kedron, and Aceldama into Akeldama.[1] Scholz describes the ruins of a temple there, "probably dedicated to Osiris, from whom the whole country obtained the name of Busir or Abusir."[2] Quatremère suggests that Bousiris[3], which is often written in Coptic books Pousiri, is nothing more than the name of Osiris with the Coptic article prefixed[4], but Lacrôze derives it from Βη Ουσιρι, the tomb of Osiris[5], which would agree with the Hellenic name of Taposiris (ταφος Οσιριδος), which is usually assigned to the same neighbourhood[6], and with that of Serapis[7], who had certainly a temple there,

[1] Veteribus non minus in usu fuit K, quam C: itaque PAKUNT, in lege XII. tabularum, pro Pagunt vel Pacunt, scribebant. Sic ARKA PONTIFICUM. — *Montfaucon's Palæographia Græca*, p. 130.

[2] Reise in die Gegend zwischen Alexandrien und Parætonium, p. 50.

[3] The foundation of Thebes is ascribed by some to the fabulous Osiris, by others to Busiris; but Strabo says no prince of that name reigned in Egypt — *Et. de l'Hist. Anc., par Levesque*, i. 247.

[4] Mémoires Géographiques sur l'Egypte, par E. Quatremère, p. 116.

[5] Jablonski Opusc. i. 54.

[6] Lettres sur l'Egypte, par M. Savary. In Egyptian, Busiris (the name of a city) must have meant the tomb of Osiris, and not a cow, as Diodorus supposes. — *Hieroglyphics*. 1823. p. 101.

[7] On changeait souvent les noms de personnes déifiées. Osiris fut appellé Serapis. — *Mythologie comparée avec l'Histoire, par M. l'Abbé de Tressan*. Yet Kircher gives an etymology still more to the purpose. Sora, in Coptic, he interprets, Arca, and Pos Dominus, quasi Arcæ dominus. — *Ideæ Hieroglyphicæ*, lib. iv.

if the etymology be correct which deduces it from σορος Απιδος; for that Apis and Osiris were the same there is no doubt. Upon the whole, then, there is sufficient reason to conclude that Aboukir, or, as it is sometimes still more corruptly called, Bekier[1], derives its name from the same source as Siris in Italy, a dangerous encouragement to etymologists to derive quidlibet a quolibet; yet such is the fact. But here too Denon fixes the ancient Heraclea, mentioned by Strabo. Aboukir, says he, the situation of which can have undergone little alteration, because it stands on a calcareous rock, and is joined to the land by so narrow an ithsmus that no considerable city could have been built there, must have been the fortress or château-en-mer of Canopus, or of Heraclea, which Strabo places there, or thereabouts.[2] Thus it appears that the same spot was once sacred to Canopus and Serapis, to Osiris and Hercules. Were these then four heroes or four deities? No, they were but four titles of the same diluvian divinity who was worshipped everywhere on rocks and in islands; for, according to Pliny, this rock was formerly insulated like its neighbour the Pharos, which had its temple of Serapis too; and being opposite to the port of Cibotus[3], *i. e.* the ark, its own name may be only a corruption of Baris.

[1] Alboukir is called by sailors Bekier.—*Lettres sur l'Egypte, par M. Savary.*

[2] Voyage d'Egypte, par Denon, p. 66.

[3] Lettres sur l'Egypte, par M. Savary, i. 44. Hom. Od. Δ. 355.

# CHAP. XIII.

## ON THE WORSHIP OF FIRE.

THE WORSHIP OF FIRE.—ITS CONFLICT WITH THE ARKITES. —AFFINITY OF IRISH MYTHOLOGY TO THE INDIAN AND CLASSICAL MYTHOLOGY—THE SHIP TEMPLE—PATRICK'S PURGATORY—KIEVIN'S BED ALL ARKITE MONUMENTS. —COMBAT OF HERCULES THE REFORMER WITH ACHELOUS.—FIRE-TEMPLE OF PERSEUS IN THE CITY OF IO OR ISIS.—VARIATIONS OF THE CALENDAR.

THE worship of fire seems to be so diametrically opposite to that of the Arkites, that it may be supposed there could be no relationship between them; yet it will be found, upon inquiry, that they touch one another at a thousand points of contact, and that the history of the former is perpetually interwoven with its parent stem.

The Persians think that it was first established in Adherbigian[1] (Adher being fire), a province very near the Gordian mountains, where, according to oriental tradition, the Ark rested.[2] But let us examine it nearer home; in Ireland, where it is supposed by many to have been the established religion of the country. In this translation of an Irish poem, "I worship the king of mercy, whose fire from the mountain-top ascends[3]," if

[1] Adair in Irish is used to express the fire of the Sacrifice.
[2] Vallancey's Collect. vi. 147. [3] Vol. vi. p. 87.

Duile is the element of fire, it has, at least, a close connection with Tuilti, the element of water.[1] Indeed, according to Vallancey, it is literally any element; and Cear Tuilti is the offspring of the flood; for Ti is a circle: therefore Tuilti is the sacred element of the circle, or temple. It might be rendered the encircling element; but the language of the people is more likely to have been framed from familiar superstitions than from geographical considerations. Now, it is remarkable, that Timor is one of the names of God, *i. e.* the great circle, — the God of circular temples[2]: it may, indeed, mean the great circle of the sun; but, at least, it shows how nearly the two forms of worship were associated — diluvian and fire worship. In Cormac's Glossary, Righ na Duile is explained, King of Mercy. If Duile signifies mercy, because it is an attribute of God, then the Deity was identified with the element of fire. But the heathens were not accustomed to view the Deity in this light: in the religion of nature, mercy is not so much his attribute as terror. But if the reverse is the truth, if Dūile came to signify God from some tradition of one special act of mercy, then mercy can only be connected with the elements, which is obviously the primary sense of the word[3], by connecting it with

[1] Dile Ruad is acknowledged by Vallancey to be the flood of Noah, iii. 71.

[2] All the temples were oval, or circular: a circle is expressed by the word Circe, or Kirke: hence to go to Kirke, was to go to worship, p. 142. Kyrka, Kirke, ædes sacra, templum, quia forma circulari, quum Cirk circulum notet. Lipsius. — *Vall. Coll.* vi. 85.

[3] Aireac Duile is Prince of the Elements, says Vallancey; and

preservation from the deluge: at all events, it is evident that it cannot be separated from the worship of the sun; both, therefore, may be traced up to one common origin.

"Cal-ain, or Altoir na greine, both meaning the altar of the sun, are names of a mountain in the county of Clare, where the altar still exists." But observe, the mountain is the altar; and the stone built upon that, is only piling Pelion upon Ossa. If Kal is in Irish an altar, derived from the Hebrew Kala[1], Ain is, in the same Hebrew, a fountain, and so it signifies the altar of the fountain; but in Hindostanee, Kala signifies the sea; and at Chalane, or Calne, as our version writes it[2], in the land of Shinar, the Septuagint supposes the Tower of Babel to have been built, in which it is followed by several of the fathers.[3] Now, it can scarcely be doubted, that the builders of that tower had a retrospect to the deluge, even if we reject the opinion of Josephus, that it was intended to be an asylum upon any future recurrence of the same calamity. It is certain, however, that the mountain in Ireland, and the site of the mimic mountain

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he refers to ארכה דאויל, Arca Douil, the Princeps omnium materia of the Tyrians. Now the primary material, from which mankind issued after the deluge, was the Ark of the Waters, p. 142.

[1] קלה, torruit — καλος, ignis — Hesych. Coill, Sanscrit, fire and temple. Bel-ain, or Bliain, *i. e.* the an or revolution of Belus, is the general word in Irish to express the year, iv. 396. If so, Kal ain may be the revolution of the sea, the churning of the sea, p. 139.

[2] Gen. x. 10. Isai. x. 9.

[3] Cyril, Basil, Gregory Nazianzen, Constantine Manasses. — *See Bochart. Geog. Sac.* c. 9.

in Mesopotamia, had nearly the same name. Vallancey further assures us that the active principle of nature, the chief of the genii, in old Irish and Celtic etymology, was called Mogh or Magh [1], wisdom; Tlacht, the universe, and Eadhna, from Ean, water; considered as the genius of plenty, he was called Satarn, which is the Siton of Philo Byblius, and Saturn of the Romans. Whether the former name was derived from the latter, is more than I will venture to assert; but it is, at least, highly probable that the same personage to whom the myths of Ceres and Bacchus are to be referred, was honoured by the Celts under the name of Satarn. Mogh adair were the temples of Mogh, or Sodorn, circular areas, consisting of upright stones enclosing an altar, the whole circumscribed by a rampart and ditch. This is an exact description of those Druidical temples, sometimes mistaken for Danish encampments, though, perhaps, adopted occasionally for purposes of defence, which abound on all our hills. For what sort of worship they were designed will be seen hereafter; at present I would only notice what Vallancey says of the story told by Demetrius in Plutarch. Being sent to survey the western coasts of Britain, the people told him that in a certain island the giant Briareus held Saturn bound in the chains of sleep, attended by a number of genii. The island is Man, where the

[1] Mag, or Mugh, or Mogh, a servant, is properly a sacred name: this is the explanation in many ancient Irish glossaries; a name common to the Chaldees, Phœnicians, and Scythians, מג, Μαγος, in Arabic Magjus, iv. 242.

story is told by the inhabitants at this day, with little variation; and the part of the island where Saturn is supposed to be confined, is called Sodor.[1] Briareus is said, in the Celtic tongue, to signify the same as Noah, which, however, is very inconsistent with the part which he is supposed to act; for Sodor or Sodorn is evidently Saturn: and I shall have occasion to show, that although Briareus may have lent his aid to persecute the Arkites, and might, therefore, be reputed their gaoler, yet he belonged in truth to the same party; and that the imprisonment, in which he was concerned, was merely the figurative imprisonment of Saturn, or Noah in the Ark, and subsequently of his representatives in the mystic cell: hence, they sacrificed to Satarn at the vernal and autumnal equinox, not from any reference to the solar system; for Irish history is more concerned with the moon. The aboriginal inhabitants of Ireland, the Momonii, or Nemethæ[2], pronounced Momæ or Nomæ, undoubtedly belonged to the same class of religionists; for they invariably denominated their country Momon, from the old Celtic word Mou or Nou, a country, and Mon, which is the same as Man[3]; and, according to Vallancey, gives name to many places in that kingdom, where Druidical temples are always to be found.[4] We have seen that it is the origin

[1] Beauford's Ancient Topography of Ireland.—*Collectanea*, iii. 414.

[2] Nemethæ, from Nem, divine, and Atha, habitation, iii. 265.

[3] Beauford makes the second syllable Mam, or Mae, maternal.

[4] Vallancey on the Brehon Laws, Preface, iii. 52. Even those who resort to a different etymology bear witness to the nature of those temples and the rites there celebrated. Muma, or Moma,

of Mona, or Anglesea, and Man, and of the Mon, *i. e.* Sanctus, of the Japonese. If this was its meaning in ancient Irish, as well as in that cognate language, it is a proof that a peculiar sanctity was ascribed to the island long before St. Patrick's days, because it was the country of the moon, which etymology is still preserved in the name of Munster.

The Momonii therefore were Arkites: but about five hundred years before the Christian era, the Phœnicians introduced the worship of Baal, or Fire: for though the Arkite and the Fire-worship had the same origin, were celebrated in the same places, and regarded the same deities under different characters, yet they armed their respective votaries with mutual hatred, and their struggles for pre-eminence have introduced great confusion into the history of Irish mythology. There are two places called Magh Turey[1], one in the north, the other in the south; and at both, not long before the Christian era, that is, about the time when the Arkites received a strong reinforcement, by a Scythian swarm from the north, called Tuath de Doinan, a battle was fought between the Belgæ, the worshippers of Bel, or Baal, on the one side, and the Danans, *i. e.* the Danai, the Dionusans, the Arkites, and the Caledonian or

from the old Celtic Mam, Moii, the sanctuary of the great mother; a cave celebrated for Druidic mystic rites, sacred to Aonach, in which the chiefs of the Bolgæ met on any emergency to consult the manes of their heroes, p. 397.

[1] Magh Tura, a great hill.

Deucaledonian, diluvian tribes, on the other. In both instances the latter were victorious; and, in truth, there is no country in the world which retains so many traces of the Arkite worship. Nevertheless, it would seem that the dispute was compromised between the two parties for a time, by dividing the whole island into two parts, by an entrenchment drawn from Drogheda to Galway, in the west; the northern division being left in possession of the new comers, and called Leith Conn[1], the portion of the Moon, or Arkites; the other, Leith Mogh, being the portion of the Magi, or fire-worshippers; and, accordingly, most of the fire-towers in Ireland are in Leith Mogh. These towers, however, may have had another destination, as I shall endeavour to prove in a subsequent chapter of this work. D'Herbelot mentions a similar wall made by the Persians, to divide them from the Scythians, and called Sedd Jagioug'u Magioug, the intrenchment of Gog and Magog; meaning the north and south people of the same nation. But the latter word is evidently compounded of Mag and Uige, the wisdom of the Ship; so that the Persian Magi, or Magogians, were originally Arkites. Now the Irish Seanachies derive their descent from Magog. A different version of this struggle is given from Irish

[1] From Cann, Chandra, Luna. Chandra has probably the same origin as Vendra, the Tuscan Venus. Ban-deara in Irish, בן-טרה, filia maris: so the Cann of the ocean is Chandra. — *Collect. Vallancey*, iv. 251. The Chinese Confulu was the inventor of letters and arts, like the Cannfoola, or Konnfoola, of Irish history.

MSS. by the translator of Keating; which, however, Vallancey takes to be an Eastern story, imported by the colonists from Persia: he supposes, that Eirinn means, not Ireland, but Iran, Persia[1], and that "the battles of the Towers" were those in which the Pishdadian prince Zerdusht, or Zoroaster, who first introduced Pyrea, or fire-towers, was defeated by the Scythians, and lost his life. The story is, that Eochad Mac Earg, the chief of the Firbolgs, in the second battle, cut off the head of Nuadhat, the leader of the Tuatha Dadanns.[2] But, in the first place, as it is agreed that the Firbolgs were routed, it is not likely that they succeeded in cutting off the head of their conqueror. And, in the next place, the Fear Bolgs are supposed to be a different people from the Belgæ, and to take their name from Bolg, a boat; so that even if there be not as much confusion in their names as in the name of the country, we may suppose that Eochad the Arkite was endeavouring to introduce the Phallic worship among the Dadanns: for that the war must have been produced by religious motives, all the circumstances, as Vallancey admits, conspire to show.

An Irish MS. giving a list of the Dadann deities,

[1] Sir W. Jones confirms this, and proves that the Western Islands were peopled from Iran, and that their language, customs, and religion were the same, all originating in Chaldæa, *i. e.* in Mesopotamia.

[2] Vall. Vind. of Hist. of Ireland, Coll. iv. 154. Tuatha is the Irish plural of Thua; but, Babylonii haruspices, says Bochart, G. S. l. i. c. 18., a Symmacho vocantur Θυαι, and the Dadanns are accused of conquering their enemies by necromancy.

enumerates Nuadhat and Eochad, who is also called Daghdaa[1]: and one of his sons is called Budth-Dearrg, *i. e.* the Boudh of the Ark. Daghdaa was the deity of fire; but he was also the god of the elements, of prosperity, of generation, and of vegetation.[2] Now Daa is a prophet, and Dahg is good; and who this good prophet was, we may learn from a very singular mass of testimony to diluvian worship, extant both in the names of places in Ireland, and in customs still retained. Daabeen, "the pointed tomb of the prophet[3]," is a mountain from which the river Gooibarith[4], "the oracle of the covenant," runs into Lough Dearg, the lake of the Ark. Near it is the highest hill in that range, Aragil, which is Arga El, the Ark of God: or if it be derived from Airigh, a chief, even that owns its origin in Argoz, an Ark. Sannon, which is one of the names of the Ganges in the East, becomes Shannon, or Scannan in the West, and flows into Lough Rea, the lake of Rhea, the moon, a Titanis, or diluvian goddess, the mother of Neptune[5]: she

[1] Vall. Coll. iv. p. 157. [2] Ibid. p. 226.

[3] Carn-daagh, says Vallancey, is the altar of the prophets; Arabice, Keren-daa — daa, an augur, a diviner. — *Pref.* cxxxii. Bingoor, the giants' causeway, or oracle of the prophets: Arabice, Beengoor, a prophet; but perhaps Bin means here a pointed tomb, vol. iii. *Preface*, xcv.

[4] Gooibarith from Goo, an oracle, and Barith, the Ark or covenant; but Go also signifies the sea. Goi in Woide's Egyptian Dict. is navis. Kircher writes it Ogoi, and Egeou, (hence Ogyges and Egean). In Turkish, Ghemi, is a ship, (hence Ogmius). In Chaldee, Dag-ugith, is navis piscatoria. דוגית, navis, scapha. — *Vindicat. of A. H. of Ireland*, p. 33. Ogyges, in Irish, Oig-uige, heros navium, p. 138.

[5] Diod. Sic.

was both Diana, and the Regina undarum of Artemidorus, Pausanias, and Strabo.[1] Afterwards it enters the lake of Derg, which is called Dearg-ait, the abode of the Ark. Below Lough Deargh is Kill-da-loo, the temple of Luan, the moon[2]; from whence Athlone derives its name, Ait Luan, the abode of the moon. It then descends to Lumneach[3], as Limerick is called in Irish, which is surely the port of Noah. In the centre of this country is Alt Ossoin, a lofty mountain so called from the Chaldæan Asa[4] Oin, the old diviner, or prophet, called Oes by Helladius, Oen in Photius, Oanes by Berosus, Oannes by Polyhistor, who describes him as having the body of a fish, but with a human head under his fish's head, and human legs under his tail: he was the first instructor of mankind, the teacher of every art, and at the setting of the sun he descended beneath the ocean, and remained there all night.[5] Helladius says that he taught letters and astronomy, and sprang from the primogenial egg[6] (ωον). Hyginus, corrupting the name still further, calls him Euhannes, and makes him the teacher of astrology to the Chal-

Lunam eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. — *Servius in Georgic.* i. 5.

[2] Re and Luan, both signify the moon; but Luam is a priest, and Re is a king, and in Egyptian the sun; so closely is the memory of the Patriarch associated with the worship of the moon.

[3] Neach, indeed, is rendered divine, heavenly, excellent; and thus it may be applied to Lough Neach, the largest lake in the island: but it is evidently derived from Noah. Naash, in Heb. a prophet. Ir. Neas. — *Collect.* iii. *Pref.* cxxxii.

[4] Asa, Senex, Sapiens. (Buxtorf). Oin, Diviner, xcvi.

[5] Syncelli Chronographia. [6] Photius.

dees. The expression used by Berosus, in describing him Zoon Aphrenon[1], is so inconsistent with his character, that it is not unreasonably supposed to be a corruption from Oin, a prophet, and Apherin, a Chaldæan, Persic, and Irish word implying "blessed." Who could this be but the prophet, who issued from the Ark after the deluge, and was long venerated as the founder of society, the teacher of the new world, and was at length confounded by his worshippers with the sun, the restorer of life? When the idol Dagon fell before the Ark of God at Ashdod, his human parts were broken off, and nothing but the fishy stump remained.[2] Dagon, therefore, or Dag-Oannes, was obviously the Daghdaa, or good prophet of the Irish, brought to them, with other oriental words and customs, from the East. It is very remarkable that, in the Phœnician mythology, as it is explained by Sanchoniatho, heaven and earth are said to have had four children in the beginning of the world. El or Ilus, who was also called Cronus, or Saturn; 2. Betylus; 3. Dagon, who was also called Siton, and Zeus

[1] Ζῶον ἄφρενον, animal ratione destitutum. — *Cor.* iii. 96.

Maurice observes, there must have been some distinguished character among the immediate descendants of Noah, to whom the several branches of the Patriarchal family laid claim as a common ancestor, assumed his name as the chieftain of their tribe, regarded him as their tutelary genius, and in their respective systems of theology in succeeding ages adored him as divinity. — *Ind. Ant.* vi. 14. It is plain that the only common ancestor was Noah himself.

[2] See the margin of our Bible, 1 Sam. v. 4: only Dagon was left to him. No sense can be made of this, unless the marginal interpretation be received. Dag is a fish.

Arotrius; and, lastly, Atlas[1]; all four being in fact the same person, worshipped, 1. as the sun; 2. in the form of a pillar; 3. as a sea god; and lastly, as a mountain god. Now in the Irish mythology Nemed, *i. e.* the heaven, has also four sons, Stairn or Storn[2], Earcoloin, Beoan, and Semeon; in the two first of which it is easy to recognise the Siton or Dagon, the sea god of the Phœnicians; for it is a contraction from Si-tiearna, the chief of the ship; and therefore it is a false gloss of Philo Byblius, when he says that Siton was so called from the Greek word signifying wheat, because he was the inventor of cultivation. That he was so, is true; but the etymology is a blunder. In these matters the vanity of the Greeks often led them astray. 2. Earcoloin is the Arkite El, or Hercules; of the other two, Semeon will be found to correspond to Atlas, and Beoun to Betylus.[3] Vallancey, who took a very different view of this subject, yet saw that these four names must belong to the same person; a conclusion to which he could only have been led by observing the interchange of character and actions ascribed to each, which inevitably results from their common origin; for it was not the man alone that superstition remembered; everything connected with that great catastrophe,

[1] Euseb. Præpar. L. I. c. 10. If sol comes from El, as Hiuet certainly does, Ἥλιος may come from Oes. The sacred stones were called Baetulia.

[2] Stairn, *i. e.* שי-תרן, Si-tarn.

[3] Semeon, σημα. Beoan, from Ban, water and arrow, in Hindostanee; there is a river Ban in Ireland; or from Ban, a covenant, in Egypt. Bann in Irish.

from which all the streams of tradition flow, were converted into objects of worship, sometimes separately, and sometimes blended together in strange confusion by the genius of polytheism, water, rocks, hills, and that luminary whose genial warmth seemed to revive dead nature; but most of all, a reverence for the Ark was entwined with the worship of its ruler.[1] It is probable, that an opinion of sanctity would adhere to it long after the repeopling of the earth; and pious men would naturally repair to it, as long as they could, to worship the God of their salvation. It was a structure framed by His own express directions, and admirably calculated for a Church, by the magnitude of its dimensions. In after ages tradition raised similar temples in imitation of the original ship: in Ireland, for instance, Wright in his Louthiana gives a drawing of a ship temple. It was built like the hull of a ship, and called by the natives Fâs na heun oidhche, the growth of one night; by which, it is evident, they supposed that it was supernaturally constructed at some very remote period. But Vallancey thinks it is a corruption from Faghas na heun naoi, the remains of the only ship. But if the two last words were, oin, or ain, Naoi, it will be the remains of the prophet Noah.

There was an order of Druids called Naoidh's.[2]

[1] At Elephantine, Amunoph III. is represented making offerings to the sacred Ark of Kneph, or Chnubis, who presided over the inundation. — *Wilkinson's Thebes*, p. 461.

[2] Naoidr is a talisman, and a serpent.

Now the Druids had nothing to do with ships, but might minister in ship temples, or be distinguished as Arkites from the worshippers of Baal. So also, Sesostris is said to have built a ship of Cedar, which he dedicated to Isis: it was 120 yards in length, and covered on the outside with plates of gold, and in the inside with plates of silver.[1] One of the meanings of Dearc, or Dearg, in Irish, is just, or liberal[2]; which shows how much in process of time the habitation was confounded with the inhabitant; and hence it came to pass, that Dagh daa, in Irish history, is sometimes a god, and sometimes a goddess. The Ark was considered the prolific parent, from whose womb all nature issued: wherefore she was called Magna mater by the Latins, and by the Greeks Δημητηρ, who was the same as Ceres; and no wonder: for a first-rate ship is in Irish[3] Karas; and hence, perhaps, Ireland was called Ith Nanu[4], the island of the mother god-

[1] Some of the temples in Thebes have been thought to bear the figure of the Ark. Its ancient name was Medinet Tabu, the town of our father. They are dedicated, as we learn from Champollion, to Ammon Ra: in Scripture called Ammon No.

[2] At least so I infer; for Dearc, or Dearg Feine, is said by O'Brien to signify just and liberal guards; but Phenia or Phenaia, in Chaldee, means troops for defence, *i. e.* guards. What then is Dearc? iv. 356.

[3] From קרש, tabula navis. — *Vall. Vin. of A. H. of Irl. Collect.* iv. 74.

[4] Vallancey translates it Insula Veneris, seu matris Deorum, iv. 20.; for the Persian name of Venus was Nanea, and Metra; the Irish, Anu, and Nanu; the Syrian, Anai, and Nanai. (iv. 224.) Perhaps Noah's wife was named Anna; for Anna Perenna was said to be the wife of Janus, and worshipped as such at Rome. Anah was the name of one of Esau's wives. In Scandinavian mythology, Nanna, the wife of Balder, *i. e.* Baal Tor, was mother of Forsete, *i. e.* Fo Sidi. — *Hertha*, vii. 7. In the Persian Metra, the name of

dess; for Nane, according to Reland[1], is a Persic word for mother. But further, so strict was the partnership of adoration in which the inhabitant and his habitation were joined, that, as on the one hand Noah gave his name to the Ark, both being expressed in Irish by Naoi, so on the other, the Ark gave its name both to the sun, that seems to dwell in heaven, and to the heaven itself: for Arc is in Sanscrit the sun; Earc in Irish, the heaven.[2] But the Ark is sometimes represented by a cave, whether natural or artificial, and still the same sanctity attends it; the same opinion that it is the abode of the blessed. It has given its name to two lakes in Ireland, both containing sacred islands, and both islands containing sacred cells: one of them, in the county of Donegal, contains St. Patrick's Purgatory, to which at this day the Roman Catholic peasantry resort in crowds to perform certain circuits round his bed and his prison, according to the number of circles formed by sharp stones standing around with the spike uppermost; in doing which they are as scrupulously careful to move from east to west, as if they were still worshipping the sun in his Mithratic cave. The sacred cell is still a place of penance, and the devotees are obliged, notwithstanding the weariness of a barefooted pilgrimage all the day on the sharp stones, to pray,

Mithras has originated, with all his caves and mysteries; for Mader, sive Mather, unde facile Mitra deflectitur, Persice genitricem interpretari ex R. Saadiæ Pentateucho notavit Raphelengius. — *Selden de Diis Syr. Syntag.* p. 255.

[1] De Vet. Lin. Pers. p. 202. [2] Vallancey, vi. xiii.

without intermission, from midnight till the dawn of day:[1] so easily does that Proteus superstition shift its aspect, and yet remain the same, whether the object of veneration be Noah, or Baal, or Christ. The other is in Glendalough, or the glen of the lake; a lake which has been singularly metamorphosed into Lugduff, instead of Loch-deargh[2], with the gh pronounced soft, as in the word laugh. Here is an island, in which the sacred cell has been supplanted by a church, called Tempul-naskellig, the temple of the island, the oldest of the seven churches in Glendalough, and supposed to have been built by a saint, called Kievin[3], or Koemgan, who still retains an Arkite bed, or artificial Speos, in the perpendicular side of a mountain overhanging the lake. It is about as big as a small baker's oven, and is a station to which pregnant women resort to obtain the saint's aid in childbirth. In the same glen is a hollowed stone, which confers regeneration on those who thrust their arm through it.[4] The same virtue is attributed to a round hole in a stone near Struel wells, not far from the mountain Slièvenagrideal, in the county of Down; and pilgrims, as they pass by, thrust their fingers into it: but this is a subject that must be reserved for further consideration. The rites still

[1] Christian Examiner, No. 35. vi. 346.

[2] The writer in the Examiner calls this lake Poolanass; but Vallancey names it Lough Dearg; and that he is right, is plain from the meaning assigned to Lugduff, "the black gulf;" *i. e.* the dark, or dargh Lake.

[3] Kievin, from Kai Pheine.

[4] Near the church of Rhefeart. — *Christian Examiner*, ix. 198.

performed at these wells are so entirely Arkite, that it is impossible to desire a more incontrovertible proof of the tenacity with which the Irish have adhered to ancient superstitions under new names, and without entertaining a suspicion of their real origin. The wells are sacred, and supposed to have miraculous powers. The votaries first kneel and pray, and walk barefoot seven times round an equal number of cairns of stones, muttering prayers; then round four circular bathing houses; after which they make seven circuits round the whole, and then crawl on their bare hands and knees up the rugged face of a very steep hill, to a spot where a projection in the rock is called the Chair of St. Patrick. Here they pray, and bow, and kiss the stone, and again make a circuit seven times round the chair; lastly, they strip themselves and rush into the baths.[1] These, it is evident, are heathen rites, derived from the worship of rocks, and hills, and the sun, and the divinity of the waters. The votary of Mithras was obliged to pass seven times through the sacred fire, and each time to plunge himself into cold water.[2] But it appears that the mountain of Glendalough, in which Kievin's bed was excavated, is also called Lugduff: the sound may be much the same, but the signification different. Logh is the sacred fire; and Derg or Deargh is, in a secondary sense, a cave or dark habitation: thus Lugduff is in truth the name of Kievin's bed, the cave of the sacred fire, the Mithratic cave; for Porphyry says that Zoroaster retired to a natural

[1] Christian Examiner, ix. 264. [2] Collect. vi. 212.

cave to contemplate on the Creator, and on Mithras, the father of all; that afterwards the Persians made artificial caves, in which the mysteries of Mithras were celebrated; and as these caves were under the earth, the water constantly dropped through the roof, which was attributed to the nymphs Naiades being always present. The cave was dark, yet the symbols of all virtues were discernible in them; and they were sacred to Saturn and Ceres.[1] Here then we have idolatry acknowledging that these cells were consecrated originally to the Patriarch, the ruler of the Ark, who, in subordination to the Creator, was the father of all mankind; and the inferior deities, constantly present there, were the Naiades, or nymphs of the ship. Now Dirgha was in Ireland precisely a nymph of this sort. Vallancey calls her a Mermaid; which would effectually give her the form of Dagon: Desinit in piscem mulier formosa superne. But what his authority is, I know not. A similar goddess is still worshipped in India; and nothing can speak her Arkite origin more than the traditional rites attached to this idolatry. M. Degrandprè says[2], that the Ganges has been held in most profound veneration, since Dourga, whose Arkite exploits have been noticed before, precipitated herself into it: in her advanced age she descended into the Ganges, and now dwells in the bed of that river. In consequence, the supreme blessing of this life is to bathe in the river, and to

[1] Vallancey Vind. Irish Hist. vol. iv. of Collect. p. 206.
[2] Voyage dans l'Inde, 1790.

drink of its water, which has the virtue of purifying the soul and the body.[1] At her feast, which is celebrated in October, during the first two days every respect is paid to Dourga; but on the third, before they commit her image to the river, and abandon it to the current, they abuse and curse her with hideous yells and shouts. The meaning of this puzzled M. Degrandprè, and his Brahmin could give no satisfactory answer; but it seems to have arisen, like the mourning of Saman's Eve, from a pantomimic representation of the scoffs of the Antediluvians at the builders of the Ark, and the subsequent yells of the drowning world. This is made more clear by Captain Turner's account in his embassy to Tibet.

The effigy of Durga, says he, is exhibited in combat with Soomne Soom[2], the chief of the evil genii, who is evidently the Saman of the Irish, and the Asuman, or angel of death, of the Persians, till Durga, and the auxiliary gods her associates, are committed to the deep. Even in those parts of Hindostan where the more ancient religion of Boodha has been superseded, the festival of Doorga, though much debased by Brahminical inventions, is yet considered the greatest in India; and amongst a multitude of ceremonies, some of which are too trifling to be detailed, and others too disgusting, some features may be observed, which plainly

[1] Mr. Wilford quotes from a Sanscrit poem some verses, in which Chrishna, the sovereign goddess, the propitious river, is said to be united with the Nanda. She it is who expiates all sin. — *As. Res.* iii. 59.

[2] Som is the Irish Hercules.

mark its origin.[1] In the month of Aswini, on the ninth day of the decrease of the moon, she is worshipped before a pan of water. In one of her ten hands she holds the tail of a serpent; and one part of the ceremony is to present some water of the Ganges, and after this the water of four seas. In the evening the Brahmin waves a lamp with five lights before her, and the temple is lighted up. Many buffaloes, and goats, and sheep are sacrificed; and formerly, under the name of Tara, or the deliverer, human victims were immolated to her by way of purification. At the conclusion the priest immerses a looking-glass, her representative, in water: the women set up a cry, and some shed tears: after which she is sent back to her old abode by being let down into the water. Among all the wild fictions with which the history of Doorga has been clothed by Indian mythologists, there is not one circumstance that can in any degree account for these rites, which certainly are not obvious or natural modes of divine worship: they must, therefore, have owed their origin to some remote and forgotten facts, the practice having continued, when the reason of it was no longer remembered. The name, however, has been perpetuated with some slight alteration of sound, and coincides with the nature of the rites in pointing to the deluge. Customs of a similar character, equally obscure and equally significant, obtained in countries far distant from India, and may be traced to the same source.

[1] Ward's History of Hindoo Mythology, p. 107.

Thus we are told by an Arabian writer, Murtadi[1], that it had been customary with the Egyptians to sacrifice to the river Nile a young and beautiful virgin, by flinging her in her richest attire into the stream; and by Savary[2], that they annually make a clay statue in the form of a woman, and throw it into the river previous to the opening of the dam. Dionysius of Halicarnassus reports that formerly the ancients, for instance, the Carthaginians and Celts, and other people of the West, used to sacrifice men to Cronus; which custom was taken away by Hercules, who taught them to substitute for the men, whom they used to throw into the river bound hand and foot, images of men adorned in the same manner, that no scruple might remain in their minds, the representatives of the ancient calamity being still preserved.[3] This custom remained up to his time. Hercules and Cronus were in fact one and the same person; but as there was an older and a later Buddha, and an older and a later Osiris in Egypt, so there was an older and a later Hercules; or rather, such was the traditional veneration for his character, that any act of wisdom or power was apt to be referred to him as its author. Even at Rome the Etrurians, an ancient people, and very tenacious of diluvian traditions, had introduced a similar custom. On the Ides of May, a little after the vernal equinox, on some day when, as in the Indian feast, the moon bore the form of a crescent[4], the Pontifices and

[1] Maurice's Indian Antiquities. [2] Letters on Egypt, i. 118.
[3] Εἰκόνων τοῦ παλαιοῦ πάθους ἔτι σωζομένων.
[4] Ἡμέραν διχομηνίδα. In Plutarch's Life of Camillus it is said,

virgins who had charge of the eternal fire, and those citizens who had the privilege to be present at the rites, threw from the sacred bridge into the Tyber thirty figures made to look like men; and the appellation given to them indicates, that they were victims in memory of the Ark.[1] Here again the same Hercules is introduced, by tradition, substituting unbloody sacrifices and the burning of lights for the homicidal rites practised before.[2] But this reformer is plainly a different person from him by whom the ancestors of those whom he persuaded were left in Italy, and instituted the Saturnalia, the very festival which was afterwards reformed; because, having occupied a lofty hill, which was called Saturnian, *i. e.* sacred to Saturn, they felt themselves secure under the protection of that deity[3]: for all high places used to be consecrated to Saturn.[4]

that the Samothracian gods, whom Dardanus, after he had built Troy, brought to that city, and caused to be worshipped, were concealed in the most secret part of the temple, under the care of the Vestals. They were also thought to be the Palladium of Troy, the signum fatale'; and in his Life of Paulus Æmilius, Octavius is said, out of reverence for the gods of Samothrace, to permit Perseus to enjoy the protection of an asylum there.

[1] Ἀργεῖος. — *Euseb. Præp. Evan.* l. iv. p. 160.

[2] Herculem ferunt suasisse illorum posteris, ut faustis sacrificiis infausta mutarent — aras Saturnias non mactando viros, sed accensis luminibus excolentes. — *Macrob.* i. 188.

[3] Ab Hercule in Italia relicti occupato edito colle Saturnios se nominaverunt, quo ante nomine etiam idem collis vocabatur, et quia se hujus dei senserunt nomine ac religione tutos, instituisse Saturnalia feruntur. — *Macrobius*, lib. i.

[4] Solebant enim olim loca omnia sublimia Saturno dicari— similiter in Bibliis qui dicantur montes Dei non obscurum est — *Canter in Lycophron.*

The only claim which either of these personages had to the name of Hercules, seems to have consisted in this: they were both great navigators; they were both highly reverenced; and they could not be dignified by a higher title, than that which properly belonged to the first navigator of the Ark, and legislator of the newborn world. It is a name, however, which seems to have been more peculiarly attributed to those reformers of the Arkite worship, who, as in the instance cited out of Macrobius, adopted fire in their rites in preference to water: for in mythology, as formerly in geology, there were both Vulcanists and Neptunists; and to the occasional conflicts between these parties, some of the most ancient writers allude in passages which cannot be well understood without bearing this in mind. Thus Lycophron, who, under the character of the inspired Cassandra, has left on record many dark specimens of traditionary lore, after reciting some exploits, in which, though it is not expressed, Hercules is undoubtedly the hero meant[1], adds, that the last was he who awakened the ancient strife by lighting up the old flame of the fire-tower, which had long slept in oblivion, when he saw the Pelasgi drawing water from the streams of Rhyn-

[1] The κιρκοι, who took Pissa and all the land near the Umbri, and reaching to the Alps, are referred to Tyrsenus by Tzetzes. Be it so; but Tyrsenus is the Tyrrhene Hercules; Σαλπίων βεβῶσαν ὀχθηρῶν πάγων—not Salpian, says the commentator, but Alpian, great mountains in Italy, from one of which the Danube flows, and from another the Rhine, ὁ Ῥηνος.

dacus in vessels belonging to other rites.[1] Rhyndacus, says one of the commentators, was a river between Greece and the Hellespont[2]: in other words, he knew nothing about it. It is probably an eastern Myth transplanted into Greece; and in one dialect of the Celtic, whose eastern affinity is undoubted, Rhyn signifies a ford, or shallow stream; and Docam is the habitation of Dak-Po among the Thibetians[3], who corresponds to the Dagh-daa of the Irish. The Pelasgi were Arcadians: why then were they so called? Grecian mendacity will say, because Pelasgus was the son of Arcas. But how will that help us out of the difficulty? The Arcadians were called Pelasgi before Arcas was born. It is plain that the name was not patronymic, but mythological. They were Arkites. Again in the Trachiniæ of Sophocles, the river Achelous[4] is represented fighting with Hercules, who has his bow, and javelins, and club: they fought for Deianeira[5]; rather for divine honours; the one with his

1 Λοῖσθος δ' ἐγείρει γρηνος (or γρυνος) ἀρχαίαν ἔριν
Πῦρ εἶδον ἤδη τὸ πρὶν ἐξάπτων φλογὶ
Επεὶ Πελασγοὶς εἶδε Ρυνδακοὺ ποτῶν
Κρωσσοῖσιν ὀθνείοισι βάψαντας γάνος. 1362.

2 Rhyndacus fluvius inter Græciam et Hellespontum.

3 Dak Po habent Tibetani, eumque principem et caput loci Docam super aera positi interpretantur.—*Alphabet: Tibet: by P. Aug. Ant. Georgius. Vallancey*, iv. 161.

4 Achelous was the son of Oceanus and Nais.—*Natalis Comes*, l. vii. c. 2. Ἀχελωος, ὅς ἐστὶν ὁ ἐχορὸς θεὸς τῆς πολύτιμου δινάμεως τοῦ ὕδατος. Hermias Comment. M. S. in Platonis Phædrum.—*Vide R. M. Van Goen's Animadversiones.*

5 Dicunt Deianeiram Herculis clavâ se interfecisse.—*Nat. Com.* ut supra. It was, indeed, a suicide, when by these internal dissensions both parties lost the divine honours to which they pretended, by suffering them to be transferred to more recent superstitions.

horns, the other with his bow. It is not said that he used his club. How should he indeed? It was no club, but a representation of Mount Mandar, on which he is for ever leaning. At the beginning Deianeira relates that Achelous courted her under three forms; first as a bull; then as a dragon; and lastly, as a man with the head of a bull, and from his chin flowed torrents of water.[1] All were Arkite forms. According to Palæphatus, the fruit of this victory was the horn of Amalthæa[2], which Achelous gave him in exchange for one of his own, which he had lost in the contest. There was no other real difference between the two, than that the one belonged to the original diluvian worship; the other belonged to the constellation of the goat, and consequently to Sabianism. This he carried with him wherever he went, and obtained from it all that he desired.[3] The cow of plenty, called by the Hindoos Kamadeva[4], was produced, as they say, at the churning of the ocean, and seems to have some relation to the tauriform Achelous, from whom Hercules obtained the cornucopiæ. There is a singular coincidence between the origin thus assigned to Sabianism, and that which Cedrenus gives to Magianism. The name of the hero is altered, and the

[1] Trachiniæ, 515. A bull — ἐναργὴς ταῦρος — an Arkite bull, a dragon αἴολος δράκων ἑλικτός.

[2] Amalthæa seems to be nothing but Althæa, with the mystical Om of the Hindoos prefixed. Now some said, that Deianeira was Althæa, and that Dionusus was her father. Ἐκ Διονύσου γεννήσαι. — *Apollod.* l. i. p. 17.

" Ἐξ οὗ ἐγίνετο αὐτῷ ὅσα ἐβούλετο. — *Palæphatus.*

[4] Kamadeva, says Mr. Crauford, is also called Vasoodeva, a corruption of Isadeva. Isa is Sovereign, Queen, Nature.

story is not so much disguised by fiction: but the main circumstance, of a river defeated by the new worship, is the same. Perseus, he says, coming to the Silphian mountain [1], (for on mountains, as was natural, Arkite rites endured the longest,) found there the Argive, or Arkite, Ionites, by whom he was received as one of the same brotherhood. Now the Ionites lived in Iopolis, a town founded by Inachus, the Argive, and named Io from the moon[2]; for the Argives called the moon Io.[3] But Io was also a cow in ancient fable; and being the same as Apis [4], was worshipped under the form of a heifer with a half-moon marked upon her. While he was there, a storm of rain came on, and the neighbouring river Orrontes, having inundated the country, upon his prayers the lightning descended from heaven, like a ball of fire, and the storm ceased, and the inundation subsided. From that fire he lighted his own, which he carried with him, and introduced into his palace, and built a fire temple, and appointed priests, called Magi, both in Iopolis and in all parts of his dominions, and ordered that it should be worshipped as a god descended from heaven. In these scraps of ancient mythology, the

[1] Εἰς τὸ Σίλπιον ὄρος
Τοὺς ἀπ' Ἄργους Ἰωνίτας
Ὡς ὁμόφυλος.

[2] But Io was also said to be his daughter.

[3] Οἱ γὰρ Ἀργεῖοι τὴν σελήνην Ἰὼ καλοῦσιν, and the daughter of Io married Neptune. — *Cedreni Historiarum Compendium.*

[4] Meursius, in his notes on Lycophron, takes occasion to correct a passage in Arnobius, lib. i.; for bucculis, says he, scribe buculis, et intellige Isidem, quæ Io ante, at Apim, quibus, si voles, adjicies Venerem, quæ ab iisdem bovis effigie culta.

names introduced have no more historical reality than the facts related: the whole is mystical. Thus, with respect to Perseus, Perses is said to have been his son [1]; but he was also the son of a Titan: therefore Perseus was a Titan. But the Titan's name was Crius [2]; and here we discover the character of the original Perseus, the offspring of the ship: for Crius was a ship [3], like that which carried Phryxus across the Hellespont; and accordingly he is reported to have floated for some time in an ark, when he was an infant [4]: for the patriarch is supposed to have been regenerated to a new life when he issued from the Ark. But it was the reformer Perseus, the subsequent Avatar of the Patriarch, who conquered the Cetus, which is the Kêd of the Welsh poets, and the Gorgon [5], who turned every object into stones, pillars, and Cromlechs, and Atlas into a sacred mountain. With respect to Io, we may glean some further information of its meaning, and connection with Arkite worship, from a fragment of tradition in Lycophron: "Perish," says Cassan-

[1] Herodotus. Polymnia, his ancestor on the mother's side, was Belus.

[2] Apollodorus, lib. i. In the Iphigenia of Euripides, Argos is called the city of Perseus. 1510.

[3] Ἔστι δὲ τινα πλοῖα λύβια λεγόμενοι κριοὶ καὶ τράγοι. — *Julii Pollucis Onomasticon.*

[4] Apollodorus, lib. ii.

[5] Gorgo and Deianeira were sisters, the daughters of Althæa: but if the latter was in fact, as some said, Althæa herself, then Gorgo her sister was, like her, the offspring of Dionusus: indeed, the other story makes him take a great interest in them; for it was to him they were indebted for retaining their original forms, when Diana changed their sisters into birds for weeping so long over Meleager. — *Nicander de Mutationibus.* lib. iii. cited by Antoninus Liberalis, in his Metamorphoses.

dra, "the sailors, those Carnite dogs, who carried away the tauriform damsel (Io), from Lerne, to be the wife of the Memphite chief, and raised the torch of discord to both continents."[1] Io, therefore, was Isis, the wife of Osiris, which Apollodorus confirms. The Egyptians, says he, made a statue to Demater, whom they call Isis, and Io also they call Isis.[2]

Now the original meaning of Isis has been traced to the Irish Ess or Essis, a ship; and the original rites belonging to her long survived in that mournful festival, celebrated in Egypt on the 17th of the month, called by the Egyptians, Athyr; and by the Bœotians, Damatrian. It corresponded with the Indian festival of Doorga, and was celebrated at the same time; and the reason for fixing it at that time is not a little remarkable. The ancient Egyptian year began in September; and consequently the 17th day of the second month, when the deluge took place[3], must have been the beginning of our November, when the sun was in Scorpio[4], the old symbolical asterism of Typhon

[1] Ὀλοίτο ναῦται πρῶτα Καρνῖται κύνες
Οἱ τὴν βοῶπιν ταυροπάρθενον κόρην
Λέρνης ἀνηρείψαντο φορτηγοὶ λῃστοὶ
Πλάτιν πορεῦσαι κῆρα Μεμφίτῃ πρόμῳ
Ἔχθρος δὲ πυρσὸν ἦραν ἠπείροις διπλαῖς.

In the Alcestis of Euripides the Chorus talks of the circling hour, Καρνείου μηνός, returning, 445. The moon, therefore, was Carnean, as well as the sun.

[2] Lib. ii.

[3] Genesis, vii. 11.

[4] Sir W. Jones, iv. 556. In the Alexandrian Chronology the first of Thoth was the 29th of August; but this, says Ideler, is a reckoning of later date. — *Lehrbuch der Chr.* p. 73.

(the deluge), the foe of Osiris, and inundator of Egypt. However, there is not much stress to be laid upon the sign belonging to any particular season; for it has been justly observed that, as the mythological year of the Egyptians contained only 365 days, their anniversary festivals must have passed in succession through all the signs. "Most of the Greeks," says Geminus, the astronomer, "think that the winter solstice falls on the feast of Isis, which is utterly false: it was the case 120 years ago, but now there is a whole month between them."[1] He states, indeed, most distinctly, that the Egyptians did not wish their sacrifices to the gods to be always at the same time of the year, but that they should pass through all the seasons.[2] This will serve to account for the want of uniformity in the date of that commemoration. However, there is a confusion of dates in Plutarch's account of it, which must be explained upon other principles. In one place he states that Osiris died on the 17th day of the month Athyr, and that day was called by the Pythagoreans, Antiphraxis[3], the term usually applied to an eclipse, and wholly inapplicable at that particular time to the phenomena of nature. Now Noah entered into the ark, his

[1] Μηνὶ γὰρ ὅλῳ παραλλάσσει τὰ Ἴσια πρὸς τὰς χειμερινὰς τροπάς. — *Gemini Eisagoge in Phænomena.* 119 years are required for the passage of the sun's place through each sign, and 1424 for an entire revolution.

[2] Βούλονται τὰς θυσίας τοῖς θεοῖς μὴ κατὰ τὸν αὐτὸν καιρὸν τοῦ ἐνιαυτοῦ γίνεσθαι, ἀλλὰ δι' ἁπασῶν τῶν τοῦ ἐνιαυτοῦ ὡρῶν διελθεῖν.—*Geminus, Eisagoge in Phænomena.*

[3] De Iside et Osiride, iv. 506.

mythological grave, on the 17th day of the month, and therefore, in the solar character afterwards ascribed to him, was eclipsed or rendered invisible by the intervention of the moon or ark. In another place he says, that on the new moon of Phamenoth the seventh month being the commencement of the spring, they celebrated a festival called the entrance of Osiris into the moon[1], an enigmatical expression, the obscurity of which, however, is instantly removed, when we farther learn that, in preparing for the pretended burial of Osiris, they cut the wood into the form of a moon-shaped ark.[2] And here we behold the true reason why the moon was called the mother of the world, the universal recipient and nurse, who bore all creatures in her womb[3]: she was a type of the Ark. Thus, then, the subject of both the festivals was precisely the same: they both commemorated the entrance of Noah into the Ark. Now if the Egyptian fixed or Alexandrian year began at the autumnal equinox, Athyr, beginning in the last week of October, would be the second month, and so far their commemoration of the catastrophe would accord with history; for Moses says that "in the sixth hundredth

[1] Εἴσασις εἰς τὴν Σελήνην. — 508.

[2] Κατασκευάζοισι λάρνακα μηνοειδῆ.—507.

[3] Ἶσις, who was οὐκ ἑτέρα τῆς σελήνης, was also δεκτικὸν ἁπάσης γενέσεως, καθὸ τιθηνὴ καὶ παιδοτρόφος ὑπὸ τοῦ Πλάτωνος κέκληται.—526.

Μήτερα τὴν σελήνην τοῖ κόσμοι καλοῖσι καὶ φύσιν ἔχειν ἀρσενοθήλυν οἴονται.—509. Hence, Dr. Young, in the *Supplement to the Encyc. Brit.* art. *Egypt*, says that Ioh, the Egyptian name for the moon, was a masculine deity. But Io was Isis; therefore Io was both male and female, Lunus and Luna.

year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up." [1] But in all probability they were not equally correct in their choice of the season. When Moses reformed the Jewish calendar, by removing the commencement of the ecclesiastical year to the vernal equinox, it is highly probable that he only restored the ancient computation of time; for it is not likely that the renovation of the world would be consigned to the winter, rather than to the summer: at all events, it must be supposed that he would use his own method of reckoning in his history of religion: the flood, therefore, actually occurred in the second month after the vernal equinox. But Plutarch mentions one circumstance which accounts for its commemoration six months later naturally enough; he observes that the festival in Athyr was celebrated at the rising of the Pleiades.[2] Now it is certain, that if the chronology of the Hebrew text [3] be correct, the path of the sun at the vernal equinox, about the epoch of the deluge, was among the stars in the constellation of the bull; and the Pleiades being the most remarkable

[1] Gen. vii. 11.

[2] Ἔστι δὲ ὁμὴν οὗτος περὶ πλειάδα σπόριμος, ὃν Ἀθὶρ Αἰγύπτιοι Πυανεψιῶνα δὲ Ἀθηναῖοι Βοιωτοὶ δὲ Δαμάτριον καλοῦσι. — 549. As there is an autumn sowing, as well as a spring sowing, the μὴν σπόριμος proves nothing.

[3] A few hundred years more would bring us back into Gemini, allowing about 70 years for every degree of advance westward, by what is called the precession of the equinoxes, calculated from their present station.

group in that asterism, and associated in the minds of men with diluvian traditions [1], their rising would be a signal for acting over again their commemorative rites. Perhaps in the selection of the month Phamenoth, there might be some further meaning; for if Thoth be reckoned the first of the year, Phamenoth is the seventh; and it was in the seventh month, on the seventeenth day of the month, that the ark rested upon the mountains of Ararat.[2] Plutarch, therefore, may so far be mistaken as to the occasion of those festivals that one only, and that of a mournful character in November, alluded to the entrance into the Ark; the other may have had principally for its object the more joyful events of deliverance, though not without some mixture of more fearful recollections, as in the Indian festival of Durgatsava. Analogous customs may be observed to have long existed in various parts of the world, so remote from one another, and so disconnected in all respects, that they can only be explained by referring them to a common origin, before the branches of population issued from the parent stem. Thus, for instance, the Tapuyes, in South America, celebrated the rising of the Pleiades with songs and dances, seeming to consider them as divinities.[3] Vincentius Belova-

[1] I am inclined to think that Aldebaran, the great star in Taurus, owes its name to diluvian tradition. Al is an Arabic particle: Debar, says Castell, means sometimes Petra in mari, in quam modo affluit aqua, de qua modo defluit. Also aqua ingens: perhaps it was the Egyptian Sirius, or Osiris; for Euripides speaks of Σειριος being near the ἑπταπόροι Πλειάδος. — *Iphigenia.*

[2] Gen. viii. 4.

[3] Southey's Brazil, p. 380.

censis makes mention of two Indian nations, among whom it was an ancient custom to go round their idols with their hair torn off, naked, and howling, and to cast stones on a heap, which was raised to the honour of their gods.[1] This they did twice a year, at the vernal and autumnal equinox. These were not fire worshippers, and therefore their actions could have no reference to the sun, or his motions, or ingresses: it is evidently the commemoration of a catastrophe. Al Kaswine, an Arabian author, relates, that when Mohammed came to Medina, and asked the Jews why they *fasted* on the day of Ashura, the tenth of Moharram, or seventh month, they told him it was because on that day Pharaoh and his people were drowned, Moses and those that were with him escaping[2]: yet, Al Barezi says, it was observed by the Arabs before. Thus it is that ancient customs are sometimes preserved, but misunderstood. The Jews of Medina had adopted the Arabian usage, because it had some agreement with their own, although quite at variance with it on the most important points. The day of the

[1] The common people of Boutan make themselves a little domestic altar near the house, consisting of a pile of stones, about three feet high, *before* which they lay leaves, fruits, or blades of corn. — *Trans. As. Soc.* ii. 495. It is a mistake to call these piles altars; for, if that was the intention, the offerings would have been laid, not before them, but upon them.

[2] Sale's Preliminary Discourse, p. 151. The tenth day of Moharram (the first of the year), called Yom Ashoora, is held sacred, because it is believed to be the day on which Adam and Eve first met, after they were cast out of Paradise, and that on which Noah went out from the Ark, and because the ancient Arabs before the time of the prophet observed it by fasting. — *Lane's Modern Egyptians*, ii. 166.

Exodus was not the tenth, but the fourteenth of the month, and it was not a fast but a feast. "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generation, ye shall keep it a feast by an ordinance for ever."[1] The truth is, the providence of God had so ordered the course of events, that the drowning of the Egyptian army exactly coincided in point of season with the drowning of the world; and the Jews of Arabia erroneously referred to the former event, and therefore adopted a pagan rite, which, in truth, belonged to the latter. A festival, called Beltane, or Beltein, is annually held in Scotland on the 1st of May, O. S. It is chiefly celebrated by the cowherds, who assemble to dine on boiled milk and eggs, and cakes, having small lumps in the form of nipples raised all over the surface.[2] These conical hills, though of such pigmy stature, are characteristic of diluvian customs. Another writer adds some further information on this subject. Be-il tin, says he, *i. e.* the tein or fire of Beil, was held on the beginning of May, and is still the Gaelic name for Whitsunday. It was at this time that the Celts began their year, as appears from the Gaelic name still used for the month of May, being Ceituin, or Ceud-uin, the first month, or time. The Samh'in, or fire of peace, was kindled on Hallow Eve, which still retains the name."[3] This gives us a clue to the original

[1] Exod. xii. 14.
[2] Jamieson's Dictionary of the Scottish Language.
[3] Smith's Gaelic Antiquities.

meaning of these fires: they were fires of peace, imitations of the sacrificial fires that blazed on Noah's altar, when he stepped out of the Ark, and offered burnt offerings, and the Lord smelled a sweet savour, and said, I will not again curse the ground any more for man's sake.[1] Upon the same principle the tumuli, or conical mounds on which these fires were made, were called Si'uns, or Mounts of Peace, and are still supposed by the vulgar to be inhabited by fairies, who derive their name from thence, — Si-ichean or Daoine Si; the men who dwell in the Mount of Reconciliation.[2] In Ireland the festival of Saman[3] was kept on the eve of Allsouls, November 1st, called Oidhche Shamhna. The peasantry went about collecting eggs and money for it. All fires were extinguished on that day, but the sacred fire, from which all others were kindled. That this was a memorial of the fire on the first postdiluvian altar, is strongly confirmed by a custom recently, if not still maintained by the people of the Western Isles. On this festival, says Martin[4], "They wade into the sea to search of Shony, a sea god." The ale which

[1] Gen. viii. 21. [2] Smith's Gael. Antiq.

[3] The month of November is called Mi Saman, or Mi Du, which is equivalent to Duw, or Dewa, and Deus, and Dieu; or Naoi Mi, *i. e.* Noah's month. Vallancey interprets Saman, Affliction; and affliction was certainly indirectly associated with the festival; but it is also the same as Sommono in the East, a Saint: Samhain is Allsaintstide.—*O'Brien, Shaw, Lhwyd.* Bochart derives it from Sem, or Sam, the son of Noah, cum Semi nomen idolatris invisum esset, Deum quidem fecerunt, sed Inferorum Deum: hence the Chaldean Samael. — *See Collect. de Reb. Hyb.* vol. iii. The Afghans call him Sam.

[4] Martin's Western Islands, p. 28.

they offered to him, and the speech which they made to him, are, of course, improvements of modern manufacture. The ancient Celts would as soon have thought of asking a steam-boat for their conveyance, and sea-weed to manure their land. On the 1st of May, two fires were lighted in every district in honour of Beal, and it was usual to drive the cattle between them, as a preservative against all distempers![1] But it seems this Bealtinne, or Beal's fire, was lighted not only on the 1st of May, but at the vernal equinox, the summer solstice, the 1st of August, and the eve of the 1st of November.[2] The observation of the 1st of August came from Persia; for Gjimshid is said to have instituted the Nauruz[3], or solemn observation of the new year, during six days, on the last of which a youth went about, crying, "I am Al Mansur," *i. e.* August.[4] It is said to be still customary in the neighbourhood of Giggleswick, in Craven, to make huge bonfires on the eve of St. Lawrence (10th of August). Kennel night, as it was called, was consecrated formerly to every species of rustic revelry round the Bale fires.[5] There is an idle story of a defeat of the Danes, which is

[1] Vallancey's Vindication of the Ancient History of Ireland, p. 345.

[2] Beauford on the Ancient Topography of Ireland, p. 286.

[3] Sir J. Malcolm states, that the first day of the solar year, as it was determined by Gemshid, the fourth king of Persia, when the festival called Nauroze was kept, coincided with the vernal equinox. — *Hist. of Persia*, p. 17.

[4] Vallancey, iii. 184.

[5] A writer in No. cxlviii. of Blackwood's Magazine.

thus commemorated: the origin of the Bale fire evidently belongs to a much more remote period.

That these Celtic festivals had a diluvian origin is confirmed by the etymology of the two principal places in Ireland, where they were celebrated. Tlachgo is the name of a place in the county of Eastmeath, supposed to be the tumulus of New Grange near Drogheda, where the Druids used to sacrifice on the eve of the first of November. Now Go, in Irish, means the Sea, and Tlach has two senses attributed to it, the Globe[1], or Fire.[2] The compound word, therefore, signifies either the inundated globe, or the diluvian fire, or altar on which the fire was placed. The first is the most probable; for all sacred tumuli were types of the Diluvian Mount. Uisneach, or Nuisneach, was the name of a mountain in Westmeath, where fires were kindled by the Druids on the first of May: here the states assembled; criminals were burned; and cattle, as well as children, were purified by passing them between the two fires of Beal.[3] Now the meaning of the word is, obviously, Navis Noachi.[4] It is worthy of remark, that the great banks of sand at the mouths of rivers are called

[1] By Mr. Beauford. — *Ancient Topog. of Ireland*, p. 420.

[2] By Colonel Vallancey, from the Chaldee דַּלַק, Ardere.

[3] Beauford, p. 426.

[4] So also we discover the name of Noah in another Celtic appellation, Teach Naoi droma raithe, the house of the elder (*i. e.* Noah), at the rath of the cave or hollow mount. Upon this hollow mount was built the royal palace of Taragh, thence called Bruighen da darg, the habitation of the cave, p. 296. The hill of Taragh, or Taurus, was also called Laberus, from Labar, לבר, Liburnica navis. Cedrenus says, that Noah died at Leabar. — *Compend. Hist.*

Beal, Bela, and Bull[1], in Ireland; for they are sometimes covered with water, and again appear to emerge from the retiring tide. Thus Belfast has obtained its name, Beal-feasda; and hence the Bela at the mouth of the Shannon, and the North and South Bulls of Dublin Harbour. In China, a similar custom has been retained in attendance upon the New Year, though it has no connection with either of the equinoxes: for it commences with the first new moon, nearest to the ingress of the sun into the fifteenth degree of Aquarius. On New Year's Eve they bathe in perfumed water; and when the New Year begins, they illuminate splendidly some domestic idol, and burn candles and incense.[2] On the same day, a huge clay figure of the Buffalo, called by the Chinese Water-bullock, is borne in procession to the Eastern gate of every capital city, where the governor strikes it thrice with a whip, and then the people break it in pieces, and from its hollow inside a multitude of smaller images in clay fall out, for which they scramble. The opening of the Water-bullock, to let out the multitude of animals contained in its interior during the preceding year, sufficiently shows the reason why the sacrificial lights were first kindled.[3]

[1] Vallancey's Vindication, iv. 381.
[2] Creuzer, on the Religions of Antiquity.
[3] Davis's Chinese, i. 310.

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